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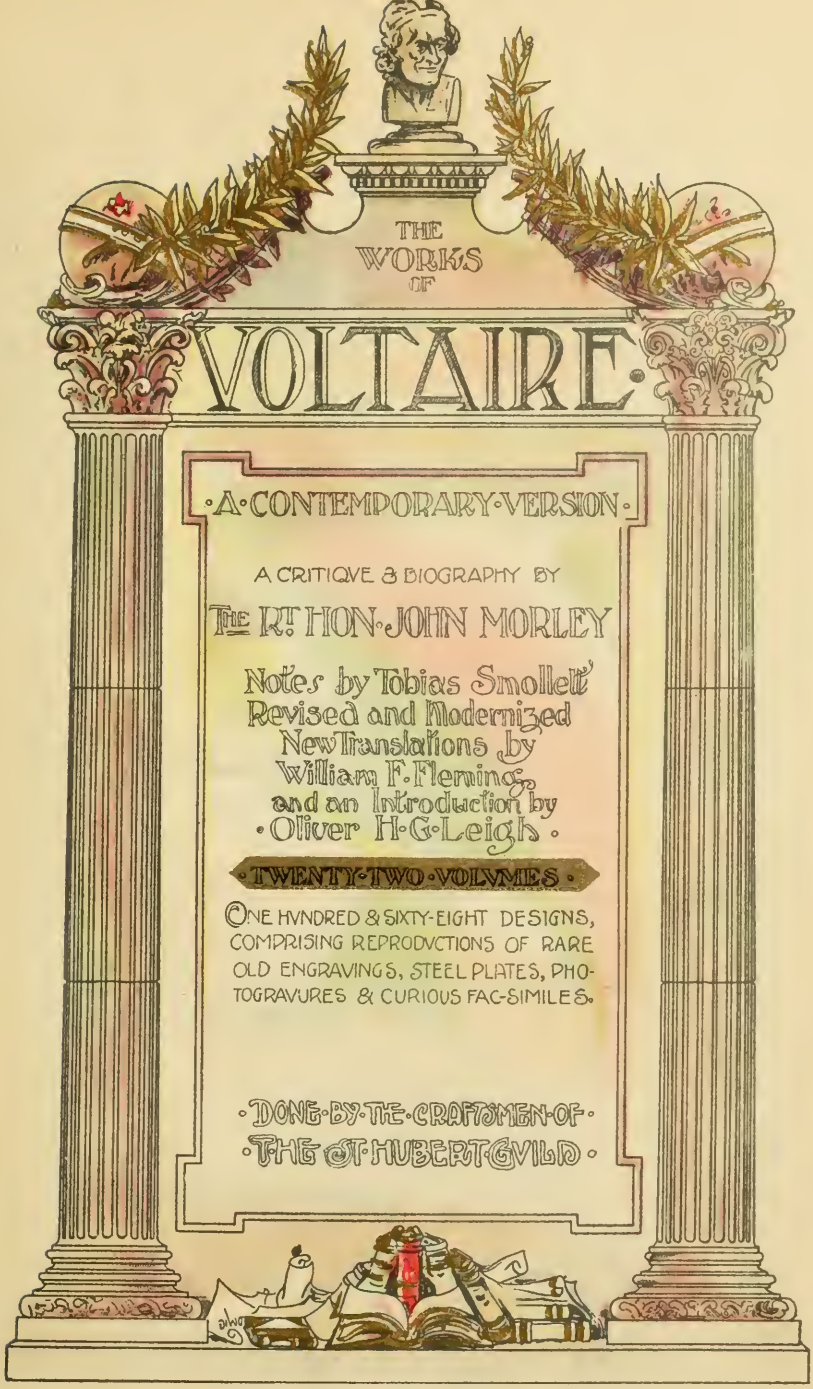
THE
WORKS
OF
VOLTAIRE
A CONTEMPORARY VERSION
A CRITIQVE & BIOGRAPHY BY
THE RT HON JOHN MORLEY
Notes by Tobias Smollett
Revised and Modernized
New Translations by
William F. Fleming
and an Introduction by
Oliver H.G. Leigh
TWENTY-TWO VOLVMES
ONE HVNDRED & SIXTY-EIGHT DESIGNS,
COMPRISING REPRODVCTIONS OF RARE
OLD ENGRAVINGS, STEEL PLATES, PHO-
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VOLTAIRE

INDEX

TO HIS

WORKS, GENIUS, AND CHARACTER

WITH AN

APPRECIATION

OF VOLTAIRE

BY

OLIVER H. G. LEIGH

AND A PORTRAIT STUDY
IN PHOTOGRAVURE

"He goes to the bottom of every subject, while he only seems to skim the surface."

AKRON, OHIO

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VOLTAIRE

AN APPRECIATION OF HIS

CHARACTER : GENIUS : WORKS

BY OLIVER H. G. LEIGH

Custom dulls our perceptions of the ludicrous, as the conventionalities of our familiar speech and manners prove. It is responsible for graver offenses than that of enslaving us to harmless absurdities. It has lent a make-believe verity to many a deep-rooted delusion, and fixed rose-tinted spectacles on eyes that have never since tried to see the truth in plain daylight. Most of us whose mother tongue is English were brought up in the vague belief that Cowper's "brilliant Frenchman," Voltaire, was an atheist. In our mildest moods he was at best an "infidel." Pious custom, well-meaning in its good old grandmotherly way, deemed it right and wise to administer this sort of soporific so liberally that the average lifetime might glide away without our awakening sufficiently to see that the only "infidels" are those who, professing a belief, become secretly unfaithful to it. This absurd, or heinous, infidelity is more apparent in those who wear the livery and accept the wages of an established profession, whose instructions they evade or defy, yet do not resign.

To this powerful source we owe the curious fact that four generations of enlightened American and British people have grown up in less pardonable ignorance than that of Christianized heathen tribes, respecting the character and motives, the philosophical, philanthropic, and literary life-work of Voltaire. Strange indeed that the vast power of the Church in its myriad manifestations should have spent itself these hundred and fifty years in showing bitter intolerance, and inspiring its very children with intolerance, against the greatest Apostle of Toleration known to these generations, the like of whom the Church cannot point to within its pale, unless it rashly names that universally revered Martyr to churchly intolerance, who neither founded, nor drew up a creed for, the once despotic organization that used His name as its phylactery.

Champions and martyrs have never been lacking on the side of intellectual liberty against dogmatic theology and its resultant intolerance of free thinking and plain speaking. But the philosophic temper is averse to the fighting methods which delight the multitude. It views with smiling disdain the encounters between belligerents ill equipped with the kind of weapons that strike deep and deal mortal blows unperceived by the spectators. Perhaps the scholar has not even yet received his due for the quiet but tremendous upheaval he has wrought in the siege of the mediæval fortress of ignorance. Erasmus is even yet virtually unknown to those who all but deify his boisterous out-door workman, Luther.

There has been no champion but Voltaire who has combined the qualities of the philosopher with those of the agile master of the fencing art, who has played so lightly around his adversary while serving such subtle thrusts as are possible only to men of the profoundest learning. He is a phenomenon among ordinary mortals in the variety and solidity of his gifts and accomplishments, but more conspicuously so in this—that a man so overwhelmed with the honors, the rewards, the intoxicating delights of the gay world in which empresses, kings, the famous men of Europe, were his flattering friends, and the people of Paris, adorers of his wit and dramas, should at the same time be the most powerful advocate of the rights of the weak poor against oppressive kings and prelates.

This amazing duality of character is matched by the versatility of resources which enabled him at any moment to cross swords with a dozen opponents, coming at him from different points with different weapons, and to leave them floundering.

Before examining the evidence it is well to trace the influences that developed Voltaire's character. Chief among these influences was the nearly three years' visit he paid to England. Intolerance it was that caused that fortunate experience. He had been consigned to the Bastille a second time, and was freed on his promise of self-expatriation. Voltaire must himself be consulted to get a full understanding of the impression made on him by the sight of a people happy under laws which secured them liberty of religion, of thought, and speech. Less

liberty than we are supposed to enjoy to-day, no doubt, but perhaps as much as they could safely stand in those days, and at any rate beyond the dreams of the French.

In Volume XIX, PART II, and frequently through the others, Voltaire shows that he had seen a great light, and having kindled his torch he was resolved to spread it in his own darker land. His characteristic thoroughness is to the fore here as everywhere. So famous was his name, even in a country bigoted against everything French, that, though not yet thirty-three, he was enthusiastically welcomed by the intellectual ranks. We can hardly realize the weight of England's tribute to Voltaire's genius and character implied in the bare statement that he won the friendship of Alexander Pope, a Catholic; Dean Swift; Young, the poet; Lord Chesterfield; the Duchess of Marlborough; James Thomson, the poet; Lord Bolingbroke, Oliver Goldsmith, Gay, Bubb Dodington, Congreve, Sir Everard Falkener, and many equally gifted. These names stand for social eminence, and much more than that. Sir Isaac Newton had Voltaire as a true mourner at his funeral, and as a life-long disciple who translated and expounded the Newtonian philosophy for the French, and to him the English owe the story of the falling apple that started Newton on his famous discovery. Voltaire was elected a Fellow of the Royal Society for the Advancement of Science, the highest honor of its kind then and now, conferred for substantial service.

This experience was the turning point of his great

career. He had mastered the language, and wrote essays and verses in it, within a year. He absorbed the spirit which, despite a thousand drawbacks, has bred in that people a broader conception of true liberty and has inspired them with a deeper reverence for the laws which secure it than is everywhere to be found. When he returned to France there set a foot on its shore which from that hour knew no rest while a mission of practical sympathy was possible to the oppressed, or an abuse of power could be kicked and trampled down.

Two conspicuous traits of character must impress the most superficial reader. Voltaire was, in literally every sense of a word sadly weakened by daily misuse, a *great* writer, great in depth, force, brilliance, variety, breadth of knowledge, and great too, in quantity. But he was also *great* as a man of affairs, man of the world, the world of Paris and European courts. Something stronger than what we call genius is required to sustain this dual *rôle*. Our geniuses have generally lost in backbone what they gained in their brainpans. Voltaire undoubtedly excelled in the courtier knack of making profound obeisances to royalties, an accomplishment we of this plainer age view much as we might the fitness of a giant for curtseying to a midget. But the backbone was there, ever erect when defiance became its dignity better than pliability, and, for so attenuated a physique, the might of his right arm was astounding to the obese creatures of corruption who reeled under its blows.

Whenever we think of Voltaire as the writer of

the brightest epigrammatic prose, we should remind ourselves that he is the same man as the pleader for Toleration, who felt he was criminal if a smile escaped him during those years of relentless determination to extort public justice and reparation for the fatal torturing of the innocent Calas. When we lose ourselves in delight over his piercing raillery of his dumbstruck priestly victims, we must remember he is also the grave discourser upon the profundities of philosophers like Descartes, Newton, Locke, and the rest as far back as Aristotle and Plato, their equal in keenness of logic, their superior in giving it lucid expression. And while we bow our minds in presence of the Voltaire of the *"Dictionary,"* the *"Essays"* and *"Studies,"* let us not forget that it is the same Voltaire whose tragedies and comedies and droll tales were the delight of more countries than his own. And as we pause to realize the full stature of one whose perfect mental proportions tend to blind us to the heroic measure of each, we should make the effort to view him in his workaday clothes, the shrewd, enterprising business man, who turned his hand to many undertakings, toiled at them persistently, and prospered as he deserved. All this in the workshop, the weaving mill, the chemical laboratory, the counting room, while part of each day for sixty years he was also the scholar and teacher, poet and polemic, in his library; the centre of social brilliance in the afternoon garden fêtes; the glory of the dazzling salon in the evenings. Was ever so thin a mortal compounded of so many distinct individualities!

Now let us see some of his achievements. In a day and a continent where industry and trade were regarded with scorn by the aristocracy, Voltaire by his pen and personal example put an end to that suicidal delusion. His letters from England show how strongly he was impressed with her commercial supremacy. He commends her example to his countrymen. Note the pithy literary quality of his short study of this feature [xix, p. ii, 16]. The English alone had passed from feudalism to the stable footing of a commercial nation. Their genius for trade made them great. Their common sense welcomed the younger nobility and men of learned professions in the ranks of trade. How different in Germany and France, says he. "It appears monstrous to a German, whose head is full of the coats of arms and pageants of his family. . . . I have known more than thirty Highnesses of the same name, whose whole fortunes and estate put together amounted to a few coats of arms, and the starving pride they inherited from their ancestors."

Again, coming nearer home: "In France everybody is a marquis; and a man just come from obscurity, with money in his pocket and a name that ends with *'ac'* or *'ille'* may give himself airs . . . and hold merchants in the most sovereign contempt. . . . I will not, however, take upon me to say which is the most useful to his country, and which of the two ought to have the preference; whether the powdered lord, who knows to a minute when the king rises or goes to bed, perhaps to the bathroom, and who gives himself airs of importance in

playing the part of a slave in the ante-chamber of some minister; or the merchant, who enriches his country, and from his counting house sends his orders into Surat or Cairo, thereby contributing to the happiness and convenience of human nature." Voltaire was a benefactor to his country in sound teachings upon practical subjects. Now that merchants are revelling in the zenith of power they may profitably ponder upon the stagnancy from which he aroused his people by his vindication of the dignity of commerce. By a happy balance of favors Voltaire it was who introduced the first company of French actors to the English stage.

How much nineteenth century thought owes of its clearness and force to Voltaire's eighteenth century labors, can hardly be estimated, and can never be over-estimated. The "Higher criticism," of which we hear so much that means so little, stoops lower than its self-respect should permit in concealing its indebtedness to this pioneer of criticism at its highest, boldest, and deadliest. Voltaire set the pace and quality when prison, ignominious burnings of his work by the hangman, and peril of torture or death were the rewards, rather less alluring than the cushioned professorships and publishers' cheques which now crowd the safe field with mediocrities, where the knight of valor fought alone.

Agnosticism finds its most distinguished ancestor and propagandist in Voltaire. Metaphysical reasoners and philosophic doubters will see their favorite original notions threshed out in the "Dictionary" essays and papers in other volumes. Many

a "brilliant" essayist, novelist, major and minor poet, in more lands than one, has dug in the Voltaire mine for gems of fancy and phrase, still recognisable by experts despite the ingenious cutting. Voltaire was compassionate to quacks of every kind so long as they were harmless. "The unhappy class who write in order to live" is one kind. "Can there be greater quackery than the substitution of words for things, or a wish to make others believe what we do not believe ourselves?" This refers to a class who speak more than they read, and read more than they reflect.

A word for these times in which we live was spoken by Voltaire in his Address to the French Academy on his reception to membership. "When commerce is in a few hands, some people make prodigious fortunes while the greater number remain poor; but when commerce is more widely diffused, wealth becomes general, and great fortunes rare." For an unsurpassable example of mingled wit, wisdom, scholarship, and delicious candor in mordant criticism, read the "Discourse to the Welsh," [xix, p. i, 89] in which excessive national vanity, in France and elsewhere, is tickled with a jewelled rapier.

"Ecclesiastics are not the Church." It was against this man-made ecclesiasticism, and not against pure religion, that Voltaire flung his destructive thunderbombs. In their impious assumption of Godlike prerogatives these tonsured mummers vengefully dubbed him "atheist," as Socrates was branded for holding to his belief in one supreme deity. As well

might we charge Washington with "atheism." Bishop White, the Father of the Protestant Episcopal Church in America, and Washington's pastor, testified in writing his doubt whether that noble man was "a believer in the Christian revelation" further than being an attendant at services but never a communicant. How far from atheism was Voltaire's reverent faith and practice is shown in every writing and act. "I repeat my *Pater* and *Credo* every morning." "I believe in a general Providence, which has laid down from all eternity the law which governs all things, like light from the sun." "The eyes have mathematical relations so evident, so demonstrable, so admirable, with the rays of light; this mechanism is so divine, that I should be tempted to take for the delirium of a high fever, the audacity of denying the final causes of their structure." The Fathers of the early church built up the creed bit by bit [in passing, note that popular knowledge of Holy Writ as a guide book to heaven has never grasped it as a whole; it has been a scrap-book of bits of the Bible only], and laid great stress on its authenticity, and on the point of faith that the saints who arose at the death of Jesus, died again to rise with Him a second time. "The fact is, [says the pioneer scholar-critic, and his statement is endorsed by our foremost orthodox scholars] that no person heard anything of this creed [as it now runs] for over three hundred years. People also say that Paris was not made in a day, and people are often right in their proverbs. . . . All these opinions are absolutely foreign to morality. We must be

good men, whether the saints were raised once or twice."

Still, due deference should be paid to authority, especially when it gives ocular demonstration of its superior sources of knowledge. "I have no doubt that Pope Leo I. was accompanied by an angel, armed with a flaming sword, which made the king of the Huns tremble. . . . This miracle is very finely painted in the Vatican, and nothing can be clearer than that it never would have been painted unless it had actually been true."

Immense labor went into the making of his Histories. Considering the period, and the pressure of his many occupations, it is nothing short of marvelous that Voltaire was able to ransack the chronicles of older historians, the traditions that are scattered through general writings, the private memoranda and letters of scholars, not to count the personal interviews in which he extracted so much of fact and valuable side light, for the purpose of making his own records truthful. It is well worth while to turn to the passages in which he distinguishes himself, or, rather, his method and purpose, from those of perfunctory narrators of events. He pitched the keynote from which the ablest historians of our time have taken their own, that of helping the reader to look through the smoke of battles to the fate of the plain people who suffered so grievously by the quarrels of kings.

And what exquisite simplicity marks every page. We may smile at an eighteenth century Frenchman's astonishment at Shakespeare's coarseness, and the

interesting criticisms upon his dramatic deficiencies. Even Oliver Goldsmith demolished Hamlet's soliloquy with his logic-chopping axe, a weapon he probably borrowed from Voltaire. The author of *"Mérope"* and *"Zaire"* expressly declares, again and again, his view that, at least in the supreme crises, the language should be of the simplest, as in those moments the briefest ejaculations only are natural. There is force in this, but not enough to move us to wish the lines of Hamlet and Othello were prosy. Spots on the sun do not lessen its glory, and if Voltaire cared not, if he could, to soar with the lark that sings at heaven's gate, he stands firm on the green earth as the clearest expresser of penetrating and luminous thought among writers, and he never speaks but with wisdom higher than knowledge, and with motives whose beneficence surpasses even the sparkle of their expression.

A study of these pages will assist in the pleasing duty of doing tardy justice to one of the world's most gifted and powerful intellects. They shed needed light on a man whose character, genius, and far-reaching work have been obscured, but could never be extinguished by the foes of truth-speaking.

VOLTAIREANA

The following are among the innumerable publications relating to Voltaire which appeared during his life and subsequently.

Voltaire; a biographical critique, by John Morley, author of "Diderot and the Encyclopœdists," etc. 1 vol. 8vo. London, 1872; New York and Chicago, 1902, in connection with this edition.

Life of Voltaire. By James Parton. 2 vols. 8vo. Boston and New York. 1881.

The Centenary of Voltaire, May 30, 1878; Oratorical Festival, President, Victor Hugo. Discourses of MM. E. Spuller, Emile Deschanel, and V. Hugo. 32mo., 96 pages. Paris, 1878.

Centenary of Voltaire. By B. Gastineau, 12mo, 36 pages. Brussels. 1878.

To Voltaire! A Poem on the Occasion of the Centenary of Voltaire. By Ernest Calonne. 8vo, 7 pages. Paris. 1878.

Vive Voltaire! Vive Rousseau! Poem by Attale du Cournan. 16mo, 8 pages. Paris. 1878.

Centenary of Voltaire. Poem. By A. Baumann Lyons. 1878.

Centenary of Voltaire. An Appeal to the Good Sense, to the Honor, and to the Patriotism of Men of All Parties. Nismes. 1878.

Centenary of Voltaire. By Members of the United Workmen of St. Etienne. 16mo, 8 pages. St. Etienne. 1878.

The Centenary of Voltaire, followed by the Soul of France. By A. Marquery. A song. 16mo, 4 pages. Paris. 1878.

The Centenary of Voltaire. 4to, 2 pages. Marseilles, 1878.

The Centenary of Voltaire in France. 32mo. Paris. 1878.

Historic Gallery of the Actors in the Company of Voltaire. With portraits on steel. 8vo, 2d edition. Recast and augmented. By E. de Maune. Lyons. 1878.

Voltaire and Rousseau, and the Philosophy of the Eighteenth Century. 1 vol. 12mo. By Henri Martin. Paris. 1878.

Voltaire, his Life, his Works, and the Influence of his Ideas upon Society. 1 vol. 12mo. Paris. 1878.

Voltaire in Exile. His Life and his Work in France and in Foreign Lands, Belgium, Holland, Prussia, England, Switzerland. With Unpublished Letters of Voltaire and Madame du Châtelet. By B. Gastineau. 1 vol. 12mo. Paris. 1878.

A German Tourist at Ferney in 1775. By P. Ristelhuber. 1 vol. 16mo. Paris. 1878.

Voltaire in Prussia. By Albert Thieriot. 12mo. Paris. 1878.

Voltaire and Rousseau. By Eugène Noel. 1 vol. 12mo. Paris. 1878.

Frederic II. and Voltaire. Dedicated to the Centenary Commission. 1 vol. 12mo. Paris. 1878.

Prayers, Sermons, and Religious Thoughts. Translated from the French of Voltaire, by J. E. Johnson, Rector of St. John the Evangelist Church, Philadelphia. 1 vol. 16mo. Philadelphia. 1878.

Letters of Madame du Châtelet. Edited by Eugène Asse. 1 vol. 12mo. Paris. 1878.

The Centenary of Voltaire as Celebrated by the Freemasons in Rome. 8vo, 34 pages. Rome. 1878.

Voltairian Iconography. The History and Description of what was published upon Voltaire by Contemporary Art. By Gustave Desnoiresterres. 4 parts, 8vo. Paris. 1878.

Voltaire and the Church. By the Abbé Moussinot. 1 vol. 12mo. Paris. 1878.

One Hundred and One Anecdotes of Voltaire. 1 vol. 12mo, By Gaston de Genonville. Paris. 1878.

The Good and the Evil which has been said of Voltaire. By Maxime de Cideville. 1 vol. 12mo. Paris. 1878.

To Voltaire, a Sonetto (in Italian), with the Translation of the same in French. By Maron Antonio Canini. 8vo, 7 pages. Paris. 1878.

The True Letters of Voltaire to the Abbé Moussinot. Published for the first time from the Autographs in the Bibliothéque Nationale. By Courtat. 12mo. Paris. 1875.

Life and Times of François-Marie Arouet, calling himself Voltaire. By Francis Espinasse. 8vo, London. 1876.

Voltaire and French Society in the Eighteenth Century. A Biography in eight volumes. 8vo. By Gustave Desnoiresterres. Paris. 1876.

Voltaire and the People of Geneva. By J. Gaberel, former pastor. 12mo. Paris. 1857.

The Philosophy of Voltaire. By Ernest Bersot. 12mo. Paris. 1858.

Jean Calas and His Family. An Historic Study from Original Documents. By Athanase Coquerel, Jun., Pastor of the Reformed Church. 12mo. Paris. 1858.

Voltaire at Ferney. His correspondence with the Duchess of Saxe-Gotha. Collected and edited by MM. Evariste and Bavoux. 8vo. Paris. 1860.

Voltaire and His Schoolmasters. An Episode of Classical Learning in France. By Alexis Pierron. 12mo. Paris. 1867.

The True Voltaire, the Man, and the Thinker. By Edouard de Pomery. A Biography. 8vo. Paris. 1867.

Voltaire. By David Frederic Strauss. 1870.

Voltaire and the French Revolution. By C. Nagel. 8vo, 176 pages. 1839.

The Housekeeping and Finance of Voltaire, with an Introduction upon Court and Drawing-Room Manners in the Eighteenth Century. By Louis Nicolardot. 1 vol. 8vo. Paris. 1854.

The Slipper of Voltaire. A Vaudeville in two Acts. By J. B. Simonnin. Paris. 1836.

Voltaire on a Holiday. A Vaudeville in two Acts. By De Villeneuve and De Livry. Paris. 1836.

A Fugitive at the House of Voltaire. A Vaudeville in one Act. By Saint-Hilaire and Simonnin. Paris. 1836.

Voltaire and Madame de Pompadour. A Comedy in three Acts. By J. B. P. Lafitte and C. Desnoyer. Paris. 1833.

The Youth of Voltaire, or the First Prize. An Historical Comedy in one Act, with Couplets intermixed. By Saint-Hilaire. 18mo, 72 pages. Paris. 1833.

Madame du Châtelet, or No To-Morrow. A Comedy in one Act and in Prose, with Songs intermingled. By Ancelot and Gustave. Paris. 1832.

A Breakfast at Ferney in 1765, or the Widow Calas at the Home of Voltaire. A Dramatic Sketch in one Act and in Verse. By Alexandre Duvoisin-Calas. Gustave. Paris. 1832.

Voltaire among the Capuchins. A Comedy in one Act and in Prose, with Songs. By Dumersan and Dupin. Paris. 1830.

An Epistle to Voltaire in Verse. By Lacroix. Pamphlet, 4 pages. Bordeaux. 1831.

Voltaire at Frankfort. An Anecdotical Comedy in one Act and in Prose, with Songs. By Ourry and Brazier. Paris. 1831.

Examination of the Works of Voltaire considered as Poet, as Prose Writer, as Philosopher. By Linquet. 8vo. Paris. 1827.

An Epistle to Voltaire in verse. By M. J. Chénier. Paris. 1806 and 1826.

Voltaire and a Jesuit. A Dialogue in verse. By Constant Taillard. 32mo, 32 pages. Paris. 1826.

Memoirs relating to Voltaire and his Works. By Longchamp and Wagnière, his Secretaries. Followed by various unpublished Writings of the Marquise du Châtelet, Hénault, Piron, D'Arnaud, Thieriot, and others, all relating to Voltaire. 2 vols. 12mo. Paris. 1826.

The Pastoral Address of Monseigneur the Bishop of Troyes, upon the Printing of bad books, and particularly upon the Complete Works of Voltaire and Rousseau. Pamphlet, 76 pages. Paris, Lyons, and Toulouse. 1821.

Letter from M. Touquet to his grandeur Monseigneur the Bishop of Troyes, Archbishop elect of Vienna, in reply to his Pastoral Address against the editions of the Complete Works of Voltaire and J. J. Rousseau. Pamphlet, 48 pages. Paris. 1821.

Full Presentation of the Voltaire-Touquet, a Collection of the Treatises, Sentences, Transactions, Judgments, Decrees, and various Acts relative to that Operation (a suit between publishers). Quarto, 104 pages. Paris. 1823.

History of the Life and Works of Voltaire, with Estimates of that celebrated man by various esteemed authors. By L. Paillet de Warcy. 2 vols. 8vo. Paris. 1824.

The Faithful Catholics to the Bishops and all the Pastors of the Church of France, on the subject of the new editions of the works of Voltaire and Rousseau. Pamphlet, 52 pages. Paris. 1821.

Private Life of Voltaire and Madame du Châtelet, during a Sojourn of six Months at Cirey. By the Author of the Peruvian Letters (Madame de Grafigny), followed by Fifty Unpublished Letters in verse and in prose of Voltaire. 1 vol. 8vo. Paris. 1820.

Literary History of Voltaire, containing his literary and private Life, Anecdotes, and Successes of each of his works, with Details of the Honors which he obtained during his life, and those which were decreed to him at the Temple of great Men. By the Marquis de Luchet. 6 vols. 8vo. Paris. 1792.

To the Manes of Voltaire, a Poem which received the prize from the French Academy. By J. F. de La Harpe. Pamphlet. Paris. 1779.

The Fiftieth Dramatic Anniversary of M. de Voltaire, followed by the Inauguration of his Statue. A Medley

in one act and in prose, with songs and dances. By Du Coudray. Paris. 1774.

Philosophic Picture of the Mind of Voltaire, to serve as Supplement to his Works. By the Abbé Sabatier. 8vo. Geneva and Paris. 1771.

A Philosophic Delineation of the Mind of M. de Voltaire, to serve as a Sequel to his Works, and as Memoirs for the History of his Life. By De Castres. 8vo. Geneva and Paris. 1771.

The Political Age of Louis XIV., or Letters of the Viscount Bolingbroke upon that subject, together with the pieces which formed the History of the Age of M. de Voltaire, and of his quarrels with Messrs. de Maupertuis and de La Beaumelle; followed by the Disgrace of that famous poet. 12mo, 495 pages. Sieclopolis. (Frankfort.) 1753.

A Comparison of the four Electras, of Sophocles, of Euripides, of M. de Crébillon, and of M. de Voltaire. By Gaillard. 124 pages, 12mo. The Hague. 1750.

A Critical Letter, or Comparison of the three ancient epic Poems, the Iliad and Odyssey of Homer, and the Æneid of Virgil, with the League, or Henry the Great, of M. de Voltaire. By De Bellechaume. 15 pages, 8vo. Paris. 1724.

The King of Prussia's Criticism on the Henriade of M. Voltaire. Translated from the original; with a preface containing a short account of the Disgrace and Retreat of that favorite. London. 1760.

Letter from M. de Voltaire to M. Palissot, with the Reply, on the occasion of the Comedy of the Philosophers. Paris. 1760.

NOTE ON THE INDEX

At first sight the making of an index appears to be a merely mechanical piece of work. So it often is, but it may be much more than this. By way of illustration it may be permissible to mention an elaborate index made by the present writer for a ten volume historical work, of which the publishers say in their prospectus that its original plan and thoroughness make it "worth in itself many times the cost of the entire series of books." This Voltaire index has also been constructed with the intention of making it interesting and valuable in itself, independently of the volumes to which it is a guide.

The editor of a voluminous author has obviously many advantages over an index-maker not previously familiar with the writings and characteristics of his hero. Mr. Percy Fitzgerald may be quoted on this. In his prefatory note to the index he made for his famous edition of Boswell's Life of Dr. Johnson, he says: "No proper or suffi-"cient index can be made vicariously; it requires a "thorough acquaintance with the book treated, so "as to anticipate by a sort of instinct what topics "the reader would desire to search for. Indexes "are generally too minutely elaborate, too meagre, "or too indefinite."

How easy it would have been to have filled two or three volumes with the usual index matter can be seen in the fact that Voltaire's pen was never at rest for sixty-three years, and no writer treated so vast a variety of topics. How difficult it has actually been to make selections that shall be equally fair to author and reader, must be left for the user of this index to discern and appraise..

The aim has been to simplify, and in the readiest way provide clues to the innumerable long and short utterances of Voltaire upon subjects treated from every point of view and in every mood. Recurring as he did to the same topics at different periods, with new side lights from intervening occurrences or continued study, he necessarily covers the same ground, though usually with a different gait. To make an index entry of each of these virtual repetitions would cumber every page and weary the reader. And the multiplication of cross-references is no less an offense to the reader's intelligence. These entries are therefore economized, the main clues being liberally given, leaving the reader the pleasure akin to that of intellectual sport in following the various trails in this and that direction where there seems promise of a "find." He may be quite sure of catching something fully as worthy of his hunt as the particular quarry he started after.

Again, there have been occasions when it would have actually broken the continuity of a subject's treatment if the alphabetical or chronological order had been adhered to. Exceptions are often

more practically valuable than rigidity of rule, and for the liberties so taken no apologies are offered except that of common sense. The reader will find that his interests have been given precedence over the fads of pedants.

As Voltaire has for so long been virtually unknown to the public at large, one aim of this index is to open wide the doors of an armory, whose array of weapons includes every kind ever used in warfare, and every one, small and large, still gleams with its original brightness, mellowed with the trophy-marks of the good work it has done. These simple-looking index items, rightly viewed, are in one aspect the battle roll of a stupendous, single-handed, life-long fight by a brave truth-lover against a Juggernaut truth-crusher; and in another aspect they form a crown of evergreen laurel leaves, with which a somewhat forgetful generation is prone to crown its own brow.

Voltaire is here made to portray himself. This aims to be an index, through his works, of the man. For this reason there have been scattered through the ordinary entries examples of his literary style and play of thought. Epigrammatic sentences, passages from essays, dramas, and poems, give life to the dry bones of index matter and will prove as readable as many of the anthologies and "elegant extracts" now so popular, with this distinction, that here we have the utterances of a plain speaker in the days when plain speech meant peril of life and liberty. Voltaire's piercing

epigrams earned for him the nowadays rarely attainable honors of imprisonment and exile.

If here and there the index item does not literally correspond with the text it is because the brilliance or pungency of Voltairean French can be more effectively reproduced by a paraphrase or a short cut than in the literal translation, and for this offense the result is pleaded in mitigation. Literary expression has changed, as well as incidentals which make eighteenth century allusions obscure or obsolete, and this is particularly the case in renderings of the old verse. A lenient judgment is anticipated from the Shade of Voltaire, as he recalls his own dicta upon this delicate question, and turns at our suggestion to his own translation of Hamlet's soliloquy.

The key-words to the epigrams are, of course, not Voltaire's. They are chosen sometimes as mere titles, again as side lights, and again as provocatives for deeper thought. It can scarcely be necessary to add that Voltaire is not to be held responsible for all the expressions he puts into the mouths of his dramatic characters.

In the histories of Charles XII. and Louis XIV., being masterworks of the historian, full synopses have been given in the index and shorter entries in the Contents. Where the entries are merely of names and topics, they have been made short for a good reason.

No complex piece of work such as this is can be perfect, and doubtless certain of the omissions and condensations made, always after careful de-

liberation, will be condemned as defects. The culprit anticipates and accepts all criticism in advance with unaffected humility, having tried to earn the solace of feeling that he, as a long-suffering victim of many brain-wasting indexes, would be grateful to anyone who might do for a voluminous author and his readers what has here been conscientiously attempted as helpful to students of Voltaire.

O. H. G. L.

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—*Cæsar*, x, p. i, 109.

ALONE.

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I can subdue the weakness of my heart,
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But never break them; serve their king, but ne'er
Dishonor him; with them reposed in safety
Lie the firm ties of faith 'twixt man and man,
And of their holy ministry the fruit
Is grateful peace." —*Brutus*, viii, p. i, 297.

AMBITION.

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ANGELS. "Scotus has counted a thousand million of angels. It is not known precisely where they dwell, whether in the air, in the void, or in the planets. Pope Gregory I. fixed the number of angels in nine choirs, forming three hierarchies; the first consisting of the seraphim, cherubim, and thrones; the second of the dominations, virtues, and powers; the third, of the

principalities, archangels, and angels. It is hardly permissible for anyone but a Pope thus to settle the different ranks in heaven."—iii, p. i, 202.

ANGER.

"That anger which soon kindled
Is soon extinct, which, doubtful still and blind,
Exhausts its feeble powers in sudden transports."
—*Mariamne*, viii, p. ii, 248

ANIMALIZING. "I have received your new book against the human race. I thank you for it. No one has ever employed so much intellect in the attempt to prove us beasts." — *Letter* to J. J. Rousseau, xxi, p. i. 223.

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—*Orphan of China*, viii p. i, 211.

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ANTIPATHY. "There is no reason why, because we can't love, we should hate each other."
—*Nanine*, ix, p. ii, 154.

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—*Nanine*, ix, p. ii, 97.

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Apocrypha, New Testament. "St. Clement the Roman says, in his second Epistle, 'The Lord, being asked when his reign should come, answered, "When two shall make one, when that which is without shall be within, when the male shall be female, and when there shall be neither female nor male."'" —iii, p. i, 268.

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APPEARING AND BEING. "He has a noble heart, and you may one day know he is not what perhaps he might appear to be." —*The Prude*, ix, p. ii, 238.

APPRECIATION.
"Presumptuous ignorance long has spurned the head
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—*Verses to Frederic of Prussia*, x, p. ii. 80.

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Soon her roses fade and die."

—*Pandora*, ix, p. i, 302.

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ARABIC LANGUAGE. "It was fixed before the time of Mahomet and has not been altered since, and there is not the least trace in it of any jargon spoken at that time in Europe."—*General History*, xiii, p. i, 65.

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—*The Scotch Woman*, ix, p. ii, 29.

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—*Nanine*, ix, p. ii, 94.

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—*The Tatler*, ix, p. ii, 263.

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BENEFICENT INVADERS.

"Conquerors; some were sent by heaven
To guide our footsteps in the paths of truth,
To teach us arts unknown, immortal secrets,
The knowledge of mankind, the arts, my son,
To speak, to think, to live, and to be happy."
—*Alzire*, ix, p. i, 25.

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BIGOT-BRUTES.

"See cruel men a burying place refuse
To her whom Greece had worshipped as a muse;
When living, they adored her power divine,
To her they bowed like votaries at a shrine."
—*Adrienne Lecouvreur*, x, p. ii, 77.

BIGOT-HATRED.

"Prejudice and passion blind thee; I excuse
Thy weakness, but canst thou hate me?"
Cæsar, x, p. i, 131.

BIGOT-SLANDER. "But what sort of impiety?" "O, every kind; however, we had best accuse him at once of not believing in the gods; that's the shortest way."
—*Socrates*, viii, p. ii, 293.

BIGOT-ZEAL.

"Wisdom must yield to superstition's rules,
Who arms with bigot zeal the hands of fools."
—*La Pucelle*, xx, p. i, 195.

BIGOTS, PULPITED.

"He is a wretch indeed who still for pelf
Damns others, and would almost damn himself,"
—*Envy*, x, p. ii, 186.

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BITTERSWEET. "Love is a passion learned with ease."
—*Pandora*, ix, p. i, 300.

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BLASPHEMY, PIOUS.

"A man does not so much blaspheme,
Denying God, the judge supreme,
As when he paints Him to mankind
As cruel, and to wrath inclined,
Taking delight in human woes,
His creatures treating as His foes."
—*Fanaticism*, x, p. ii, 271.

Blenheim, Battle of, xii, p. ii, 30.

Blind as Judges of Color, The. See Romances.

BLIND BELIEF.

"Man's credulous, and by his wavering mind
All is received; it is a clay refined,
With ease impressed; what strongest will appear
Is dire surprise or unexpected fear."
—*La Pucelle*, xx, p. i, 137.

BLINDED INTELLECT.

"Your low, grovelling sect
Debases man, unnerves his active soul,
And makes it heavy, phlegmatic, and mean."
—*Mahomet*, viii, p. ii, 41.

BLIND MEN asking each other what light is; such is our quest after knowledge of the soul, vii, p. i, 263.

BLISS IN BRAINLESSNESS. "For heaven's sake take care how you recover your senses; believe me, it would be the worst thing you ever did in your life."
—*The Prude*, ix, p. ii. 237.

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"The blood of beggars and the blood of kings;
Are they not equal in the sight of heaven?"
—*Olympia*, viii, p. i, 117.

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BOLDNESS. "The strong and brave
Are born to rule; the people to obey.
Labor and courage conquer all."
—*Orphan of China*, viii, p. i, 217.

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BONDAGE.

"Your laws are tyrants, and their barbarous rigor,
Deaf to the voice of merit, to applause,
To family and fame, throws down distinction,
The senate grind you, and the people scorn."
—*Brutus*, viii, p. i, 259.

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Bonfire, consign existing laws to a, and make new ones that will work quickly, effectually, and cheaply, vi, p. i, 79.

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BOOK-READING. "A person may be touched with the shining beauties of a work at the first reading, and afterwards condemn faults that had then escaped his notice." —*Jansenism*, xi, p. ii, 160.

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BOUCHAGE, COUNT OF.

"By turns a soldier and a saint was he,
Now all for arms, and now a devotee,
And bathed remorseless in his country's blood
The hand he had devoted to his God."
—*The Henriade*, xxi, p. i, 54.

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Has bought him to our interest."
—*Alzire*, ix, p. i, 46.

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BROTHERS-IN-LAW. "The author would have us believe that we are all brethren, all born equal and on a level with each other; but 'tis an idle chimera; I can't reconcile myself to his doctrine."
—*Nanine*, ix, p. ii, 104.

BROTHERHOOD.
"Sons of one God, in these our days of woe
Let's live like brothers while we dwell below."
—*The Law of Nature*, x, p. ii, 34.

Bruce, Robert, 1274–1329, King of Scotland, defeats the English, xiii, p. ii, 279.

Bruno, St., founder of the Carthusians, note, xx, p. ii, 211.

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——The White. See Romances.

Bumptiousness not greatness, v, p. i, 53.

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BURGLARIOUS WAR.

"To leave our bleeding country thus enslaved
By European robbers, those assassins
Who thirst for blood and gold, these proud usurpers,
Who would extort by every cruel art
Of punishment those riches which we hold
More cheap, more worthless than themselves,
'Tis worse than death." —*Alzire*, ix, p. i, 18.

Burial in Consecrated Ground, the church's exclusion of actors, xix, p. i, 240.

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Butterflies. "Live along with us without care or solicitude, never go too deeply into things, but float upon the surface." —*The Prude*, ix, p. ii, 250.

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BYSTANDERS. "Three parts of the world are good for nothing, either knaves or fools, and as for the fourth they keep to themselves."

—*The Scotch Woman*, ix, p. ii; 31.

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CALVINISM.

"Servetus, born in torments to expire,
By Calvin's self was sentenced to the fire."
—*The Law of Nature*, x, p. ii, 32.

CALVINIST, TO THE SOUR.

"If, then, you needs must be damnation speed,
Be damned for pleasure, 'tis the wisest deed."
—*La Pucelle*, xx, p. i, 196.

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"Never did fair appearance gild so well
The specious covering of a happy falsehood.
With what dexterity I played on him,
And blended truth with artifice."

—*Mariamne*, viii, p. ii, 247.

CASUISTRY. "What after all is truth? a conformity with our own ideas; what one says is always conformable to the idea one has whilst one is talking, therefore, properly speaking, there is no such thing as a lie." "You seem to be an excellent logician."

—*The Scotch Woman*, ix, p. ii, 29; note, xx, p. i, 190.

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—*General History*, xiii, p. ii, 242.

CAUTION, "She seems a most amiable girl, but in this world one should swear to nothing."

—*Nanine*, ix, p. ii, 140.

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"He's Turk or Jew, Pagan, or Child of Grace,
Layman or monk, according to his race."
—*The Law of Nature*, x, p. ii, 29.

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"I was born ambitious, fierce of soul,
Yet brave and virtuous—but we all must yield
To our condition." —*Caesar*, x, p. i, 101.

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"Whate'er the gods
Have done but fills my soul with sad dismay."
—*Semiramis*, ix, p. i, 219.

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CHECKERED.

"Oft man from good to hated evil flies,
None in all moments virtuous are or wise."
—*The Law of Nature*, x, p. ii, 30.

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> "I honor much those charitable laws
> Which old Nerestan many a time hath told me
> Would wipe off every tear, and make mankind
> One sweet united family of love.
> A Christian must be happy. —*Zaïre*, x, p. i, 28.

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"In our corrupted days it is not name,
Or family, that Rome has need of; no,
'Tis virtue." —*Catiline*, ix, p. i. 235.
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COMEDY, LIFE'S. "She's a peevish, impertinent, proud, opioninated creature and one who never had the least regard for me, and said I was a babbler." —*Nanine*, ix, p. ii, 134.

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COMMERCE.

"That minister, (Colbert) as wise as great
By luxury enriched the state,
He the great source of arts increased
From North to South, from West to East."
—*The Man of the World*, x, p. ii, 173.

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COMMUNION, HIGH.

"The mind let loose from its corporal chains,
A conversation with its God maintains."
—*Thoughts on Newton*, x, p. ii, 76.

COMPANIONSHIP.

"The only solid bliss that mortals know
Springs from the tender sympathy of hearts,
From the blest transports friendship's force imparts."
—*To Frederic the Great*, x, p. ii, 253.

COMPANY IN SORROW.

"It pours some joy into the bitter cup
Of sorrow, thus to mix my tears with thine."
—*Orestes*, ix, p. i, 71.

COMPENSATION.

"He has virtue that will recompense
His worst of faults." —*Amelia*, viii, p, ii, 90.

COMPROMISE.

"Marriage is the greatest good, or the greatest evil;
There is no such thing as a medium in it."
—*The Prodigal*, x, p. i, 161.

COMRADESHIP.

"What soldier, who e'er held his honor dear
Would wish for freedom whilst his chief remains
In slavery?" —*Zaïre*, x, p. i, 37.

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CONCEIT. "O unexpected happiness ! my lover is worthy of me!" —*The Scotch Woman*, ix, p. ii, 88.

"CONCEIVE, if you can, a stick without two ends; infinite power can make one, though infinite wisdom does not," v, p. ii, 199.

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CONDÉ, Louis of Bourbon, Duke d'Enghien, afterwards the Great Condé; 1621–1686; "most great generals have become so by degrees, but this prince was born a general." —*Age of Louis XIV.*, xii, p. i, 38.

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CONDUCT. "O my daughter,
Let virtue guide thy steps in duty's path
And lead thee on to bliss." —*Alzire*, ix, p. i, 14.

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CONFESSIONAL, THE.

"Articular confession gave rise to regicide in Portugal, as it had before done in many other countries. Such is the deplorable state of human nature, that an institution, in its origin intended as an expiation for crimes, has been made use of to encourage the commission of them. The conspirators, being provided with their pardons for the next world, lay in wait for the King." —*General History*, xvi p. i, 241.

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Connoisseurs have redeemed reputations which were misjudged by the vox populi, vii, p. ii, 58.

CONQUEROR CUPID. "Henceforth
I have no laws, no friends, no king but thine,
So love commands and love shall be obeyed."
—*Amelia*, viii, p. ii, 120.

CONQUESTS, FAIR.
"But most of love's bewitching draught beware,
The bravest hearts are conquered by the fair."
—*The Henriade*, xxi, p. i, 18.

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CONSCIENCE.
"Depend upon it there's a time the heart
To virtue's paths by instinct's force returns,
And when the memory of former guilt
With terror harrows up the frighted soul."
—*Olympia*, viii, p. i, 107.

CONSEQUENCES. "What has he to fear who does his duty." —*Socrates*, viii, p. ii, 287.

CONSERVATIVES. "How hard a matter it is to discover truth in this world, and those who know it best are the last to divulge it." —*Letters*, xxi, p. i, 178.

CONSOLATION. "The only comfort left me is — to doubt." —*Alzire*, ix, p. i, 29.

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CONTROL, LOSING. "We are led aside from error to error, and from crime to crime, till our heads turn round, and we fall down the precipice."

—*The Prude*, vii, p. i, 230.

CONVENTS, how they might benefit the population, xix, p. i, 228.

"CONVERSATION WITH A CHINESE." See ROMANCES.

CONVERSION.

"A sinner wouldst thou to repentance call?
Bigot, mix honey with thy sermon's gall."

—*Envy*, x, p. ii, 185.

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"The man who can in cookery shine
May well be deemed a man divine."

—*The Worldling*, x, p. ii, 87.

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"To subdue
Our haughty foes one thing alone's required,
And that is not to fear them." —*Alzire*, ix, p. i, 24.

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"I dread the tongues of subtle statesmen
Grown old in the chicanery of a court."
—*Brutus*, viii, p. i, 263.

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COURTLY VIRTUE.

"Virtue, 'tis said, can sometimes penetrate
To courts, and lurk behind the pomp of state."
—*The Nature of Virtue*, x, p. ii, 188.

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"Courage, as directed, forms
The mighty hero, or the mighty villain;
And he who is renowned for guilt alone,
Had glory fired his breast, to him had been
The incense poured, to him the temple raised
For his exalted merit." —*Catiline*, ix, p. i, 286.

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"These reverend fathers are exceeding slow;
Perhaps uncertain, trembling for their fate,
They know not how to act."—*Catiline*, ix, p. i, 265.

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"Even in that hour of triumph and success,
Even in the bosom of prosperity,
The heart of majesty was pierced with grief."
—*Semiramis*, ix, p. i, 149.

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—*The Scotch Woman*, ix, p. i, 78.

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—*Empire of Russia*, xviii, p. i, 5.

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"Shall Aristides, Socrates the sage,
Solon, the guide and model of his age,
All be cast into the abyss of hell,
By the Just Being whom they served so well?
And shall you be in heaven, with glory crowned,
While crowds of cherubim your throne surround,
Because with monks a wallet once you bore,
In ignorance slept and greasy sackcloth wore?"

—*The Law of Nature*, x, p. ii, 34.

DAMNED, THE.

"Love, talent, wit, grace, beauty, every age,
Great throng unnumbered, an immortal crew,
True heaven-born race, O Satan, made for you!"

—*La Pucelle*, xx, p. i, 176.

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DEAF HEAVEN. "Cæsar's but a man,
Nor do I think that heaven would e'er disturb
The course of nature, or the elements
Rise in confusion, to prolong the life
Of one poor mortal." —*Cæsar*, x, p. i, 135.

DEATH'S MASKS.
"What is this phantom death,
That thus appals mankind? The wretch's hope,
The villain's terror, and the brave man's scorn."
—*Orphan of China*, viii, p. i, 189.

DEATH AS FRIEND.
"Without reluctance, and without regret,
The wise expect and meet him as a friend."
—*Orphan of China*, viii, p. i, 189.

DEATH, FEAR OF.
"Better to die than be afraid of death."
—*Cæsar*, x, p. i, 136.

DEBATE.
"Much were their arguments with wisdom fraught;
Their words were gold, but they concluded naught."
—*La Pucelle*, xx, p. i, 44.

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DECADENCE.

"Soft Lucullus,
Sunk in the arms of luxury and sloth."
—*Catiline*. ix, p. i, 247.

DECEIT.

"Can there on earth be hearts so base as e'er
To boast a passion which they never feel?"
—*Zaïre*, x, p. i, 74.

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DEEP DESCENT. "Disgrace attends
On those alone who merit it — but know,
The blood of nobles, your patrician friends,
Debased by guilt, should rank below the meanest."
—*Catiline*, ix, p, i, 281.

DEFEATS. "The loss of battles is not so much owing to the number of the killed, as to the timidity of those who survive." —*Charles XII. of Sweden*, xi, p. i, 60.

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—*Catiline*, ix, p. ii, 273.

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Deceives the hearts of men, directs in secret
And guides their wandering steps through paths unknown;

Ofttimes it sinks us in the deep abyss
Of misery, and then rises us to joy."
—*Orestes* ix, p. i, 119.

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"The multitude are ever weak and blind,
Made for our use, born but to serve the great,
But to admire, believe us, and obey."
—*Mahomet*, viii, p. ii, 28.

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DESPAIR. "Against misfortune, injustice and poverty there are arms that will defend a noble heart, but there is an arrow that always must be fatal."
—*The Scotch Woman*, ix, p. ii, 26.

DESPOTISM.

"I hate our Eastern policy, that hides
Its tyrants from the public eye, to screen oppression."
—*Zaïre*, x, p. i, 32.

DESPOTISMS, PLAUSIBLE.

"I, too, my lord, am fond of liberty.
You languish for her, but enjoy her not.
Is there on earth, with all your boasted freedom,
Aught more despotic than commonweal?"
—*Brutus*, viii, p. i, 258.

DESTINY. "I have necessarily the passion for writing as I now do, and you have the passion for censuring me; we are both equally fools, both equally the sport of destiny," iv, p. ii, 86.

DESTINY.

"The orders of the Gods must be obeyed;
They never vary, are forever fixed,
Unlike the changeful laws of humankind."
—*Olympia*, viii, p. i, 116.

——

"Spite of ourselves, our ways are noted down,
Marked and determined."
—*Sémiramis*, ix, p. i, 218.

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—*The Prude*, ix, p. ii, 196.

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"She pours her daily incense at their altars,
And wearies heaven with vows."
—*Sémiramis*, ix, p. i, 173.

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—*Nanine*, ix, p. ii, 127.

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To vindicate their injured honor, kings
And heroes, when they speak, expect, *sans* doubt,
To be believed." —*Œdipus*, viii, p. ii, 169.
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—— "Wise men in their designs, the better to compass their ends, always makes use of fools."
—*The Prude*, ix, p. ii, 226.
——
"Dissimulation and disguise, my lord,
Are European arts, which I abhor.
—*Alzire*, ix, p. i, 15.
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"Who goes beyond his duty knows it not."
—*Mahomet*, viii, p. ii, 35.
DISCONTENT. "It is a misfortune, nay, and it is a fault, too, to have a mind above one's condition."
—*Nanine*, ix, p. ii, 108.
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"In each path where'er thou treadest
Shalt thou behold the footsteps of thy God."
—*Zaïre*, x, p. i, 49.

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DIVINE REVENGE. "Heaven sometimes, in anger, sends us kings." —*Sémiramis*, ix, p. i, 169.

DIVINE RIGHT.

"These tyrants think the world was made for them,
That they were born the sovereigns of mankind."
—*Alzire*, ix, p. i, 46.

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"An all-usurping power,
Founded by pride on ignorance and fear."
—*Alzire*, ix, p. i, 29.

—— "Even ecclesiastical dogmas are in perfect safety when impugned only by philosophers. All the academies under the cope of heaven are not able, with their utmost efforts, to make the smallest revolution in the common creed of a nation, let its tenets be never so absurd." —*Essays*, xix, p. i, 175.

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—*The Lisbon Earthquake*, x, p. ii, 9.

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"Detestable! Our taste grows worse and worse."
—*The Scotch Woman*, ix, p. ii, 11.

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—*The Prude*, ix, p. i, 185.

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—*Catiline*, ix, p. i, 264.

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—*Mahomet*, viii, p. ii, 27.

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Of early years; born on the banks of Ganges
I would have worshiped Pagan deities:

At Paris I had been a Christian; here
I am a happy Mussulman; we know
But what we learn." —*Zaire*, x, p. i, 27.

ENVIABLE. "A young and beautiful girl, who at the same time is good natured and sincere, is sure to displease her whole sex." —*Nanine*, ix, p. ii, 109.

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—*Envy*, x, p. ii, 183.

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And if I forge my country's chains, at least
Will cover them with laurels."

— *Catiline*, ix, p. i, 249.

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—*Catiline*, ix, p. i, 242.

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Who wounds to heal and strikes but to forgive."
—*Alzire*, ix, p. i, 62.

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"Baits to allure the unthinking multitude,
By knaves invented and by fools believed."
—*Sémiramis*, ix, p. i, 177.

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"No man but fought divested of all fear,
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"O, were I gifted with an iron tongue,
In ceaseless motion, still would ne'er be sung,
Dear friend, the number of those saints who roam
In realms of hell, their everlasting home."
—*The Maid of Orleans*, xx, p. i, 180.

FALLEN IDOLS.

"Fear not the people, though they are doubtful now,
Whene'er the idol falls, they will detest him."
—*Cæsar*, x, p. i, 118.

FALLIBILITY.

"The deepest wisdom
Is oft deceived." —*Cæsar*, x, p. i, 98.

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—— Messiahs, a clerical review of their claims, vi, p. i, 249.

—— sight common, but it takes a distorted intellect to mistake a coffee pot for a church, vii, p. ii, 252.

FAME.

"Such is oft the fate
Of the best sovereigns; whilst they live respect
Waits on their laws, their justice is admired,
And they like gods are served, like gods adored,
But after death they sink into oblivion."
—*Œdipus*, viii, p. ii, 156.

Family Rights and Wrongs in the eighth and ninth centuries, xiii, p. i, 145.

Famine, Horrors of. —*The Henriade*, xxi, p. i, 153.

Fanaticism, a malady of the mind, caught in the same way as small-pox, but a more destructive scourge, v, p. i, 16; xxi, p. i, 249, 262. See Bartholomew Massacre, Toleration.

Fashion mostly dictated by fancy rather than taste, vii, p. ii, 47.

"Fashion, Madame, is despised by wisdom; I will obey its ridiculous commands in my dress, perhaps, but not in my sentiments; no, it becomes a man to act like a man, to preserve to himself his own taste and his own thoughts." —*Nanine*, ix, p. ii, 97.

FASHIONABLE RELIGION.

"With such as you, salvation's for the great,
The poor alone can miss a blissful state."
—*The Nature of Virtue*, x, p. ii, 190.

FATALISM. "Ye immortal powers
That guide our steps, it is to your decrees
That I submit." —*Sémiramis*, ix, p. i, 208.

FATE. "'Tis not in mortals to resist their fate."
—*Orphan of China*, viii, p. i, 217.

—— of philosophy to be persecuted, vi, p. ii, 188. See Destiny, Liberty, Free Will.

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FAULTS. "Our faults are sometimes useful."
—*The Prude*, ix, p. ii, 220.

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"Woes which ourselves have felt
We always pity." —*Zaïre*, x, p. i, 42.

FELICITA, saint and martyr, vi, p. i, 215.

FEMININE LOGIC. "Comparisons, madame, will never pass for arguments." —*The Prodigal*, x, p. i, 162.

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FESTIVAL OF THE SHE-WOLF that suckled Romulus and Remus, v, p. ii, 82.

FETTERED FREEDOM.
"Love and nature
Are heaven's first great unalterable laws
And cannot be reversed. The rest are all
From mortal man, and can be changed at pleasure."
—*Orphan of China*, viii, p. i, 198.

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FICKLE FAME. "Credit not the voice
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And let their subjects rule,"
—*Orphan of China*, viii, p. i, 228.

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FINE WORDS.
"All unite to praise,
But none will dare to succor."
—*Orestes*, ix, p. i, 85.
FIRM FRIEND.
" Friendship requires a firmer mind than his."
—*The Prude*, ix, p. ii, 172.
"FIRST PEOPLE OF THE EARTH." "This is treating other nations somewhat impolitely. You are a brilliant and amiable people, and if you add modesty to your graces, the rest of Europe will be highly pleased with you," xiv, p. ii, 91.
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—*Brutus*, viii, p. i, 265.
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"O thou dull Folly, goddess ever blind,
Parent through every age of humankind."
—*La Pucelle*, xx, p. i, 109.
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—*The Prude*, ix, p. ii, 177.

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—*Catiline*, ix, p. i, 244.

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"In universal ills like these,
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The most amiable King that e'er sat on a throne,"
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—*Brutus*, viii, p. i, 256.
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—*Alzire*, ix, p. i, 43.
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—*Nanine*, ix, p. ii, 148.

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—*The Scotch Woman*, ix, p. ii, 85.

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"Gewgaws which strike the vulgar eyes,
But which all men of taste despise."
—*The Temple of Taste*, x, p. ii, 47.

GHOSTS. "Prodigies (omens) never appear to those who dread them not." —*Sémiramis*, ix, p. i, 177.

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"The love of glory is my ruling passion,
Fame is the fair reward of human toil,
And I would wish to merit it from you."
—*Catiline*, xiv, p. ii, 283.

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"God's mercy I adore, revere His law,
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—*The Nature of Pleasure*, x, p. ii, 242.

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—*The Henriade*, xxi, p. i, 148.

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"Thinkest thou to rule them with an iron hand
And serve a God of peace with war and slaughter?"
—*Alzire*, ix p. i, 7.

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"Petronius's pleasure I'd avoid no less
Than Epictetus's austere excess;

Fatal to happiness is either scheme,
Bliss never was found in the extreme."
—*The Nature of Pleasure*, x, p. ii, 245.

GOLD-PLATED FAULTS. "Well, no matter; what does it signify? All these faults are nothing when people are rich." —*The Prodigal*, x, p. i, 146.

GOLDEN SILENCE. "At court, my dear, the most necessary art is not to talk well, but to know how to hold one's tongue." —*The Tatler*, ix, p. ii, 264.

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—— on Voltaire, i, p. i, 32.

GOOD COMPANY. "This world is composed of knaves, fanatics, and idiots, among whom there is a little separate society called Good Company."
—*Essays*, xix, p. i, 251.

—— "Plundered! by whom? how? when? where? Oh from mere goodness of heart; our thieves were mighty honest creatures, amiable triflers, gamesters, bottle companions, agreeable story-tellers, men of wit and women of beauty." —*The Prodigal*, x, p. i, 185.

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"My heart once more
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—*Mariamne*, viii, p. ii, 218.

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—*The Prude*, ix, p. ii, 205.

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"The greedy Crassus, grasping his large heaps
Of ill-got wealth, enough to purchase Rome
And all her venal sons." —*Catiline*, ix, p. i, 247.

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"I know the great too well. In their misfortunes
No friends so warm, but in prosperity
Ungrateful oft, they change to bitterest foes;
We are the servile tools of their ambition,
When useless, thrown aside with proud disdain."
—*Brutus*, viii, p. i, 251.

GREAT MEN. "Characters of great men are always viewed in a false light during their lifetime."
—*Essays*, xix, p. i, 147.

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—— "'Tis but a step from triumph to disgrace."
—*Cæsar*, x, p. i, 98.

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"That reverence and attachment to the State,
That sacred name of country, which awakes
The sense of honor in each patriot breast."
—*Catiline*, ix, p. i, 266.

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More welcome far than infamy."
—*Orphan of China*, viii, p. i, 233.

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—*Œdipus*, viii, p. ii, 187.

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—*The Law of Nature*, x, p. ii, 26.
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—*The Henriade*, xxi, p. i, 42.
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To seek the King of Kings, and ask of Him
The due reward of all my sufferings past."
—*Zaïre*, x, p. i, 44.

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"Man's born to err, the potter's forming hand,
Soft earth is far less able to withstand,
Than can the mind resist the potent sway
Of prejudice, which mortals still obey."
—*The Temple of Taste*, x, p. ii, 61.

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HERETICS.

"See an Inquisitor, with an air benign
His neighbor's body to the flames consign;
Much sorrow at the tragic scene he shows,
But takes the money to assuage his woes."
—*The Law of Nature*, x, p. ii, 32.

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"Our actions oft, even in our great concerns
Are but effects which from our passions spring;
Their power tyrannic we in vain disguise,
The weak is oft a politician deemed."

—*Olympia*, viii, p. i, 113.

HIGH AND LOW. "We have all our weaknesses."

—*Catiline*, ix, p. i, 266.

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HINDERING KNOWLEDGE. "Why should you hinder people from fighting, if they have a mind to it?"
—*The Scotch Woman*, ix, p. ii, 86.

HINDSIGHT. "O, 'tis a vile world! if there is any love or affection to be expected, it must be from a wife; the difficulty is how to choose one."
—*The Prude*, ix, p. ii, 183.

HIRELINGS.

"Are, then, these holy instruments of heaven
Infallible? The ministry indeed
Binds them to the altar, they approach the gods,
But they are mortals still." —*Œdipus*, viii, p. ii, 186.

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—*Charles XII. of Sweden*, xi, p. i, 10.

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—— Problem respecting the execution of Joan of Arc, xx, p. ii, 19.

——READING. "After having read the descriptions of three of four thousand battles, and the substance of some hundreds of treaties, I do not find myself one jot wiser than when I began, because from them I learn nothing but events."

—*Observations on History*, xix, p. i, 265.

—— TALES. "This has been related by many historians, and cannot be denied without overturning the very foundations of history; but it is equally certain that we cannot give credit to it without overturning the very foundations of reason."

—*General History*, xiii, p. i, 298.

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—*Age of Louis XIV.*, xii, p. i, 11.

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"Where'er the mind with ease and pleasure dwells,
There is our home, and there our native land."
—*Mahomet*, viii, p. ii, 21.
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HONORABLE POVERTY. "Poverty is not intolerable, but contempt is; I am satisfied to be in want, but I would not have it known."
—*The Scotch Woman*, ix, p. ii, 18.
HONORS TO MERIT. "The English honor and reward superior talents of every kind. Writers, scientists and artists are Members of Parliament, ambassadors, ministers of state; riches are heaped upon them while they live, and monuments erected to them after their death." —*Preface to Zaïre*, x, p. i, 10.
HOPE.
"All may be well; that hope can man sustain,
All now is well; 'tis an illusion vain."
—*The Lisbon Earthquake*, xiv, p. i, 18.

HOT-HEADEDNESS.

"He's ardent and impetuous, and prone
Sometimes to serve the gods, sometimes offend.
The world has many characters like his,
Made up of passion and religious zeal;
With headlong passion tenderness they mix
They oft repent, and all things undertake."

—*Olympia*, viii, p. i, 113.

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—*Brutus*, viii, p. i, 244.

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Unpitied, suffers all the bitter woes
And cruel scorn that waits on penury;
Misery like this will bend the firmest soul."

—*Mérope*, viii, p. i, 50.

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—*Titles of Honor*, xix, p. i, 205.

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Offended heaven never can forgive."

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—*To a Princess*, x, p. ii, 208.

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—*Mahomet*, viii, p. ii, 63.
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New names; we must have one more great, more sacred,
Less liable to change." —*Cæsar*, x, p. i, 104.

IMPERIOUS CÆSAR.

"But Cæsar is beloved, respected, feared,
The Senate and the people all admire
And court him; statesman, general, magistrate;
In peace revered, and terrible in war;
A thousand ways he charms the multitude."
—*Catiline*, ix, p. i, 245.

IMPOSE ON THE PEOPLE, how far should we, xix, p. i, 199.

IMPOSSIBILITIES, *i. e.* miracles, vi, p. i, 272.

IMPOSTORS. "Every bold impostor,
May forge new fetters and enslave mankind;
He has a right, it seems, to cheat the world
If he can do it with an air of grandeur."
—*Mahomet*, viii, p. ii, 41.

IMPRUDENCE.

"The bonds, that folly and imprudence knit
Are dangerous; guilt doth sometimes follow close
The steps of innocence; our hearts deceive us,
And love, with all his store of dear delights,
May cost us tears." —*Mahomet*, viii, p. ii, 50.

IMPULSES.

"To feel a passion for a worthy object,
Is not a weakness in us but a virtue."
—*Mariamne*, viii, p. ii, 241.

INCESTUOUS OFFENSES, vi, p. ii, 76.

INCIDENTS IN THE LIFE OF VOLTAIRE, i, p. i, 15.

INCORRUPTIBLE. "Thy outrageous virtue
Can serve no purpose but to make thee foes."
—*Catiline*, ix, p. i, 268.

INCREDULITY THE FOUNDATION OF ALL KNOWLEDGE, xix, p. i, 269.

INDEPENDENCE. "It is with the point of the sword that diplomas should be signed securing this natural prerogative," vii, p. ii, 155.

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INDIANS, SUBJUGATION OF. "We drain ourselves of men and money to carry destruction against each other in Asia and America. The Indians, whom we have compelled by force or artifice to admit our settlements among them, and the Americans, from whom we have wrested their continent after having dyed it with their blood, look upon us as the foes of humankind," xii, p. i, 261.

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INFIDEL, AN. "O he's a wicked wretch; he has offered up no cakes to Ceres!" —*Socrates*, viii, p. ii, 298.

"Can there be
Such virtue in an infidel?"
—*Mahomet*, viii, p. ii, 57.

—— SALADIN, THE. "By his last will, 1195, he left money to be equally distributed between the poor Mahometans, Jews and Christians, intending to inculcate that all men are brethren; and that when we would assist them we are not to inquire what they believe, but what they suffer."—*General History*, xiii, p. ii, 121.

INNATE GIFT. "Every man is jealous when he is in love, and every woman even before she is so."
—*Nanine*, ix, p. ii, 109.

INNOCENT SUPERSTITIONS, dancing on Saints' days, vii, p. ii, 29.

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INQUISITOR, IN THE INFERNO.

"I ne'er was born to doom mankind to die,
Wherefore, I'm broiled for making others fry."
—*La Pucelle*, xx, p. i, 180.

INSIGHT.

"I know thee well, thy virtues and thy frailty;
Know what thou canst and what thou darest not do."
—*Catiline*, ix, p. i, 285.

—— "He judges not of soldiers by their size."
—*Epistle*, x, p. ii, 252.

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INSTINCTIVE PERCEPTION OF JUSTICE imparted to us by God, vi, p. i, 27.

INSUBORDINATE CHILDREN. "All the crosses and disappointments that make families unhappy, come from undutiful daughters."—*The Prodigal*, x, p. i, 160.

INTEREST IS THE GOD OF MEN, when banded in sects, vii, p. ii, 106.

INTOLERANCE. "If you have two religions among you, they will massacre each other; if you have thirty they will live in peace." vii, p. ii, 103.

—— "Religion is a dreadful power."
—*Mahomet*, viii, p. ii, 66.

—— "Go and get together as many bawling enthusiasts as you can, and cry out, Impiety! Impiety!"—*Socrates*, viii, p. ii, 293; vi, p. ii, 154. See TOLERATION.

INTROSPECTION.

"Of mercy every mortal stands in need.
If innocence alone could heaven approach,
Who in this temple would adore the gods?"
—*Olympia*, viii, p. i, 118.

INVENTIONS, by the Chinese of antiquity, paper, silk stuffs, porcelain, astronomical instruments, glass, printing, bells, gunpowder, xiii, p. i, 27.

—— of the fourteenth century, xiv, p. i, 42; windmills, clocks,

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JACK IN OFFICE.
"It ill becomes a temporary power,
Like thine, to boast of its authority."
—*Catiline*, ix, p. i, 236.
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Remember that and tremble."
—*Alzire*, ix, p. i, 38.

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"* * * a person who, for the services she had rendered her King, would have had altars erected to

her in those heroic times when mankind were wont to decree such honors to their deliverers," xiv, p. i, 35.

—— a French portrayal of her charms, note, xx, p. i, 87, 96, 97; historical problem respecting her execution, xx, p. ii, 19, 55; a letter by Joan, 247; her trial, 252, 262, 280, 281, 287. See THE HENRIADE, xxi, p. i, 105.

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—— Palæologus VI., 1332-1391, puts out the eyes of his son, xiv, p. i, 90; the rise of Tamerlane, 92, 103, 111. See TAMERLANE.

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JOURNALISM. "He is my puffer, and can scatter reports about town for me that may be serviceable."

—*The Prude*, ix, p. ii, 196.

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JOYS OF LIFE.

"A man must think, or else the brute
May his superior worth dispute;
A man must love, for were it not
For love, most hard would be his lot."

—*The Requisites to Happiness*, x, p. ii, 267.

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——
"Those who dare not fight
May screen their guilt beneath the mask of justice
And call the murder legal punishment."
—*Mahomet*, viii, p. ii, 45.

JUDICIOUS JUDGMENT.
"Justice extreme is height of injury,
We must not always harken to the voice
Of rigor." —*Œdipus*, viii, p. ii, 176.

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JUSTICE.
"Interest may be the god of Mahomet,
But mine is Justice."—*Mahomet*, viii, p. ii, 42.

——AND TRUTH.
"In earlier days, by vice and crime unstained,
Justice and Truth, two naked sisters reigned,
But long since fled, as everyone can tell,
Justice to heaven, Truth into a well." iv, p. ii, 132.

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KINDNESS WINS. "The eyes of friendship seldom are deceived." —*Orestes*, ix, p. i, 118.

KINDRED.

"The ties of blood, and all their boasted power
Are mere delusions. What are nature's bonds?
Nothing but habit, the mere force of custom."
—*Mahomet*, viii, p. ii, 63.

KING, A GOOD.

"By right of conquest, and of birth, a King;
In various sufferings resolute and brave,
Faction he quelled; he conquered and forgave.
He taught those realms he conquered to obey,
And made his subjects happy by his sway."
—*The Henriade*, (*Henry IV.*) xxi, p. i, 9.

KINGLY SIMPLICITY.

"Superior even to the rank he bore,
He was a King who * * * disdained
All irksome pomp, and never would permit
An idle train of slaves to march before him.
Amid his happy subjects fearless still,
And still unguarded lived in peace and safety,
And thought his people's love his best defence."
—*Œdipus*, viii, p. ii, 185.

KINGLY WEALTH. "With money we get soldiers, and with soldiers we steal money." vi, p. ii, 9.

KINGSHIP.

"How very seldom they deserve a crown
Who are born to wear it." *Brutus*, viii, p. i, 264.

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O'er human actions, and directs our fate?"
—*Orestes*, ix, p. ii, 101.
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—*Preface to the Orphan of China*, viii, p. i, 179.
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"The interpreters of heaven have been consulted,
But in vain." —*Orestes*, ix, p. i, 91.
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LADIES' MAN. "His eternal clack teases me to death."
—*The Prude*, ix, p. ii, 214.

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LARGE-HEARTED.
"'Tis merit others' merit thus to own,
To a true genius envy is unknown."
—*Envy*, x, p. ii, 187.

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"This is the law divine, the heavens above
Explained man's duty when they bade to love."
—*The Nature of Virtue*, x, p. ii, 189.

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LAZINESS.
"Indolent sloth's the greatest foe
That mortals ever knew below."
—*To Madame De.....*, x, p. ii, 221.
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LEAST OF EVILS. "If in this tempest of the soul I must say whether I will be knave or fool, my choice is made, O heaven, let me still be a dupe."
—*The Prude*, ix, p. ii, 245.
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"A citizen of Rome is ever jealous

Or insolent; he is your equal still,
Or still your foe, because inferior to you;
He cannot bear the lustre of high fortune,
In all the service you have done him, sees
Naught but the injury you have power to do."
—*Brutus*, viii, p. i, 259.

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"Of Solomon the judgment sage you've heard,
Like oracle, men listened to his word;
Console yourself—wisdom in turn will reign,
We sin in youth, when old, we grace obtain."
—*La Pucelle*, xx, p. ii, 65.

—— "Live with ease, and die
When life grows burdensome."
—*Orphan of China*, viii, p. i, 233.

—— VOWS IN MARRIAGE. "It is very (funny) to promise, for a whole life, that which no man can certainly ensure from night to morning!" vii, p. ii, 180.

LIGHT DENIED.

"To nature we apply for truth in vain,
God should His will to human kind explain."
—*The Lisbon Earthquake*, x, p. ii, 15.

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——, ART OF.
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In virtue's garb, and steals into the heart."
—*Mariamne*, viii, p. ii, 219.
—— AND HATE.
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With eyes of hatred whom we wish to love!"
—*Mahomet*, viii, p. ii, 48.
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—*Amelia*, viii, p. ii, 108.
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—*Pandora*, ix, p. i, 297.
LOVELESS. "What avails
The fairest form without the conquered heart?
Where is the joy to press within our arms
A * * * slave?" —*Orphan of China*, viii, p. i, 212.
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'Tis passion sways alike the heart and head;

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—*La Pucelle*, xx, p. i, 40.

LOVING KINDNESS. "God of mercy
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—*Zaïre*, x, p. i, 68.

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—*Catiline*, ix, p. i, 273.

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—*The Man of the World*, x, p. ii, 171.
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And of their hatred; both are gained with ease."
—*Cæsar*, x, p. i, 109.

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—*Alzire*, ix, p. i, 14.

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Whose feet to Magdalen were not denied,
But by that sinner bathed with tears and dried."
—*La Pucelle*, xx, p. ii, 147.

MERCURY, or Hermes, Trismegistus does not mention Moses, vi, p. ii, 21.

MERCY IN JUSTICE.

"The man's not just who punishes alone,
The just are still benevolent."
—*The Nature of Virtue*, x, p. ii, 190.

MERIT.

"Thy family, thy valor, or the pride
Of a loose prodigal in shows and feasts
And idle pomp; could these entitle thee
To such exalted honors?"—*Catiline*, ix, p. i, 235.

—— "Who by his merit can lay claim to bliss?"
—*The Lisbon Earthquake*, x, p. ii, 15.

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MIGHT OF RIGHT.

"That right which firm, exalted spirits claim
O'er vulgar minds." —*Mahomet*, viii, p. ii, 41.

MINISTRY. "A holy priest
Shall visit thee, and open the fair book
Of wisdom, clear thy mind's obstructed sight,
And give thee liberty and life."
—*Zaïre*, x, p. i, 55.

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"If you're so fond of virtue, 'twould become you
To know and practice it." —*Alzire*, ix, p. i, 45.

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"Heart-easing mirth inhabits there,
Mirth, who in repartee delights,
Whose satire pleases, never bites."
—*To a Countess*, x, p. ii, 236.

MISERY UNMANS. "The wretched soon unite, and soon divide." —*Orestes*, ix, p. i, 111.

MISFORTUNE.

"The serious lessons which misfortune brings
Are needful often, and of use to Kings."
—*The Henriade*, xxi, p. i, 50.

MISGOVERNMENT.

"Thus, by my people still oppressed, I see
Justice give way to faction, interest still,
The arbiter of fate, sells needy virtue
To powerful guilt; the weak must to the strong
For ever yield." —*Mérope*, viii, p. i, 34.

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the earth are in the right and that we ought to be masters everywhere," vii, p. ii, 111.

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MONARCHY.

"Monarchy so oft admired, so oft
Detested by us, is the best or worst
Of human governments; a tyrant King
Will make it dreadful, and a good, divine."
—*Brutus*, viii, p. i, 280.

MONEY. "In the age we live in everything may be had of everybody but money."—*The Prude*, ix, p. ii, 166.

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——MARKET. "The devil is certainly at the bottom of this business." —*Nanine*, ix, p. ii, 140.

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——AND NUNS. "There are about seven thousand houses for monks and more than nine hundred convents for women belonging to the Franciscans; an intolerable nuisance where there is an evident decrease of human species," xiv, p. ii, 138.

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MOONSHINE.

"The moon's pale course spoke midnight near at hand,
The hour for bliss, which lovers understand."
—*La Pucelle*, xx, p. i, 37.

"The banquet ended, mirth and jest went round;
Blind to their own, their neighbor's faults were found."
—*La Pucelle*, xx, p. i, 39.

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"Mysteries like these can no man penetrate,
Hid from his view remains the book of fate.
Man his own nature never yet could sound,
He knows not whence he is, nor whither bound."
—*The Lisbon Earthquake*, x, p. ii, 17.

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NEGLECT.

"Oft the soldier, honored in the field,
In courts neglected lies, and is forgotten."
—*Sémiramis*, ix, p. i, 151.

NEMESIS. "Fortune oft
Deserts us; from the silence of oblivion
Sometimes a secret may spring forth, and heaven
By slow and solemn steps, may bring down vengeance.'
—*Mérope*, viii, p. i, 40.

NEW FAITH APOSTLES. "My God! what an odd mixture it is! how strangely the old gentleman jumbles his ideas together!" —*The Prodigal*, x, p. i, 153.

NEW FORMS.

"He bore the pastoral crozier in his hand,
Which was in ancient times the Augur's wand."
—*La Pucelle*, xx, p. i, 44.

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—— "He who serves
His country well requires not ancestry
To make him noble." —*Mérope*, viii, p. i, 36.
N. L., NON-LIQUET (it is not clear). To be noted at the end of every metaphysical and theological dogma, vi, p. ii, 89.
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—— LOVERS OF. "The multitude we know
Is ever wavering, fickle, and inconstant."
—*Cæsar*, x, p. i, 143.
NUMA POMPILIUS, the wise pagan ruler who forbade the use of images of deity in temples, and whose virtuous life was a model for kings, vii, p. i, 67.
NUMBERS. "The people,
Ever capricious, turbulent, and bold."
—*Mariamne*, viii, p. ii, 211.
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OATHS.

"I ask not for thy oaths, those idle sureties
Of human faith; thy promise is sufficient;
For purer is thy word than sacred altars
Oft stained with human perjury and falsehood."
—*Cæsar*, x, p. i, 90.

OBTEMPERATE, To (otherwise, to obey), xvi, p. i, 219.
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OMENS.

"'Tis thus we sometimes view at dead of night
A comet in its vast career of light;
The Pope is awed, and the world, struck with fear,
Firmly believes the wines will fail that year."
—*La Pucelle*, xx, p. ii, 47, 283.

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OMNIPRESENCE. "Space that contains the immensity of God."

—*On the Newtonian Philosophy*, x, p. ii, 300.

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ORATORY.

"Cicero may serve us with his eloquence
And that alone; he can harangue the Senate,
But is too timid in the hour of danger."

—*Cæsar*, x, p. i, 117.

ORDEAL, trial by, tricks in applying the hot and cold water tests, poison and red hot iron, xiii, p. i, 142, 197, 296.

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—— wicked to say we are born in, vii, p. ii, 215.

ORIGINAL SIN.

—— "Virtue may please, yet howsoe'er obeyed,
We still retain a taste for our first trade."

—*La Pucelle*, xx, p. i, 274.

ORIGINALITY.

"Let others in their lyric lays
Say the same thing a thousand ways,
The world with ancient fables tire;
I new and striking truths admire."

—*Verses to Frederic*, x, p. i, 98.

"ORLANDO FURIOSO," by Ludovico Ariosto, 1474-1533. "That which above all charms me in this wonderful work is that the author is always above his subject, and treats it playfully." iv, p. ii, 256.

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"He thinks all those who are not circumcised
Are by his God rejected and despised,
Another thinks he Brahma's favor gains
Whilst he from eating rabbits' flesh abstains;
Against their neighbors all alike declaim
And brand them with the unbeliever's name."
—*The Law of Nature*, x, p. ii, 31.
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The Scotch Woman, ix, p. ii, 10.
OVERJOY.
"Tears, which redouble every fond delight,
And heavenly feelings of the soul excite."
—*The Henriade*, xxi, p. i, 141.

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"Theologians, learned and bold,
Inquired where Eden lay of old;
I'm not so critically nice,
Paris to me's a Paradise."
—*The Worldling*, x, p. ii, 88.

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PASSION.

"Howe'er the soul may act which virtue guides,
Its secret motions, nature's children still
Must force their way; they will not be subdued,
But in the folds and windings of the heart
Lurk still, and rush upon us; hid in fires
We thought extinguished, from their ashes rise."
—*Œdipus*, viii, p. ii, 162.

PASTOR, THE GOOD. "In solitude
Obscure he lives; in holy ministry
Engrosses all his care; is always seen
Within the temple, never at the court."
—*Sémiramis*, ix, p. i, 151.

PATERNITY, HAS GOD? iii, p. i, 20.

—— "I was born to be an unfortunate father."
—*The Prodigal* x, p. i, 147.

PATHS OF LOVE. "Love a man to hell may guide."
—*The Padlock*, x, p. ii, 176.

PATIENCE. "Time softens all things."
—*Cæsar*, x, p. i, 102.

—— PAYS.
"Here's your lawyer, sir,"
"O let him wait." —*Nanine*, ix, p. ii, 135.

PATKUL, Russian soldier and statesman, treacherously murdered by Charles XII. of Sweden xi, p. i, 29, 119; his terrible death, 131; see xviii, p. i, 172.

PATRIOT, THE.

"A true republican has neither son,
Father, nor brother, but the commonweal
His gods, the laws, his virtue, and his country."
—*Cæsar*, x, p. i, 119.

PATRIOTISM.

"All that I wish is but to save my country,
And if I can be useful to mankind
This is the ambition I would satisfy."

—*Œdipus*, viii, p. i, 168.

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PEDANTRY. "Those useless and unsociable scholars, who neglect the study of their own tongue to acquire an imperfect knowledge of ancient languages."

—*Essays*, xix, p. i, 7.

PEDIGREE. "We should always keep in mind that no family on earth knows its founder, and, consequently, that no nation knows its origin." xviii, p. i, 20.

PENALTIES INFLICTED by the Church only take effect in some other world, vii, p. i, 127.

PENATES, the little divinities that preside over the parts of our bodies, vii, p. ii, 142.

PENN, WILLIAM, 1644-1718, the Quaker; his code for his Quaker colony more humane and tolerant than the laws given to the colony in Carolina by Locke, and those of Plato, iv, p. i, 165, 167. See QUAKERS, DUNKERS.

"PENNSYLVANIANS" not Christians, iii, p. ii, 47. See QUAKERS. Penn's colony alone among white Christians renounced the slave trade, vii, p. i, 216.

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PEPIN, the first anointed sovereign in Europe, eighth century, xiii, p. i, 86; the anointing of, xv, p. i, 213.

PERFECTION. "In every art there is a point beyond which we never can advance; we are shut up within the limits of our talents; we see perfection lying beyond us and only make impotent endeavors to attain to it."

—*Preface to Mariamne*, x, p. i, 238.

PERIL. "Danger has taught me wisdom."
—*Mariamne*, viii, p. ii, 223.

PERIL AT THE HELM,
"Like an unskilful pilot
He sets up every sail for every wind,
But still knows not which way the tempest comes,
Or whither it may drive him."
—*Catiline*, ix, p. i, 242.

PERPETUA, saint and martyr, vi, p. i, 219.

PERRAULT, CLAUDE, 1613–1688, architect of the Louvre, xii, p. ii, 242.

PERSECUTION BEGETS VINDICTIVENESS among saints, v, p. ii, 44.

PERSECUTION.
"Fanatic Demon is his horrid name,
Religion's son, but rebel in her cause,
He tears her bosom and disdains her laws."
—*Thé Henriade*, xxi, p. i, 73.

PERSIA, its ingenious people, xiii, p. i, 43; its imperial sway before the time of Alexander, 45; fall of its religion, 57.
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PETER, ST., the first Pope, claimed no kingdom but that of heaven, and died a poor man; his successors, claimed the earth and left it in the odor of worldly wealth, vii, p. i, 157.

PETER THE HERMIT, 1115. See CRUSADES, xiii, p. ii, 83.

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—— "The Russian Empire," Volume xviii; his ancestors, xviii, p. i, 65; Michael Romanoff, Czar, succeeded. in 1645, by his son Alexis Michaelovitch, 69; who was followed, in 1677, by his son Feodor, 72; who nominated his younger brother, Peter, then ten years old, as his successor, 74, excluding John, the elder brother, who had infirmities. On Feodor's death, in 1682, his sister Sophia fomented a revolt among the Strelitzes, hoping to attain the throne, 75; terrible barbarities perpetrated, 77; John and Peter are proclaimed joint sovereigns, with Sophia as co-regent, 79.

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—— as letter carriers, common in Asia and Europe in the sixteenth century, xiv, p. ii, 295.

PIECEMEAL VIEWS. "We hear of nothing now but bankrupts and distress and ruin; the wives are licentious and the husbands simpletons; everything grows worse and worse." —*Nanine*, ix, p. ii, 135.

PIETY. "Piety lasts not long among the great." —*Olympia*, viii, p. i, 165.

PILATE MADE A MISTAKE in not waiting to hear what truth really is, as we have not yet solved it, vii, p. ii, 130.

PIONEER. "Thou hast the seeds of greatness in thy nature." —*Catiline*, ix, p. i, 249.

PIPER, COUNT, of Sweden, xi, p. i, 100, 150; death of while a prisoner of the Czar, 182.

PITY.

"If you continue to speak ill of him,
I may relapse, and love him again."
—*The Scotch Woman*, ix, p. ii, 26.

PITIFUL GODS, THE.

"If with unpitying eye the gods beheld
Our miseries here, and proud oppression, still
Unpunished, trampled on the tender feet
Of innocence, what hand would crown their altars
With incense and oblation !"
—*Orestes*, ix, p. i, 74.

PHILADELPHIA, at first deserved its name, iv, p. i, 168; its people were not wicked, vii, p. ii, 217.

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PHILOSOPHERS DO NOT STIR SEDITION, vii, p. ii, 27.

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PHYSICIAN, the Candid, and his royal patent, vi, p. i, 166.

PIUS, II., 1405-1464, upheld the marriage of Popes, iv, p. i, 201.

PIZARRO, d. 1541, conqueror of Peru. See PERU.

PLAGUE OF SCHISM, a mania curable only by rational thought, vii, p. i, 175.

PLAIN LIVING.

"'Tis nothing but a name,
A word without a meaning; in the days
Of our forefathers men respected it."
—*Catiline*, ix, p. i, 266.

—— "My mistress, sir, is very rich; if she is not expensive, it is because she hates pomp; she is plainly clad, out of modesty, and eats little, because temperance is prescribed to her."
—*The Scotch Woman*, ix, p. ii, 15.

PLAIN SPEECH.

"How do you contrive to be so universally hated?"
"It is because I have merit."
—*The Scotch Woman*, ix, p. ii, 6.

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PLATONIC LOVE, vi, p, i, 147.

PLEASURE, good, happiness better, felicity best, v, p. ii, 5.

—— "We should never neglect anything for our pleasure,
Since life is short." —*Letters*, xxi, p. i, 205.

PLEDGES, VOWS, SWEARING OFF. "To make a vow for life is to make oneself a slave." vii, p. i, 180.

PLIABLES.

"He's weak, and therefore not to be entrusted;
Fools ever will be traitors."
—*Mahomet*, viii, p. ii, 62.

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——"There never existed a truly eloquent man who did not love poetry." vii, p. ii, 157.

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POISONING OF HENRY VII. OF LUXEMBOURG, who captured Rome in 1313, by sacramental wine, xiii, p. ii, 222.

POLICY. "Those whom we fear we readily forgive."
—*Catiline*, viii, p. ii, 260.

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POOR RICH, THE. "One finds it more difficult to amuse oneself than to get rich."
—*The Scotch Woman*, ix, p. ii, 30.

POPE, ALEXANDER, 1688-1744, the English poet libelled, and his method of revenge, xi, p. ii, 274; vi, p. ii, 85; xix, p. ii, 93.

POPE'S PHILOSOPHY.
"Horrors on horrors, griefs on griefs must show

That man's the victim of unceasing woe,
And lamentations which inspire my strain
Prove that philosophy is false and vain."
—*The Lisbon Earthquake*, x, p. ii, 8.

POPES, THE, their powers and offenses, vi, p. ii, 162; their perquisites; sliding scale of fees to buy pardon for crimes against the person, 62.

—— enjoying luxurious possession, need not worry over the doubt whether St. Peter founded their throne, vii, p. ii, 190.

—— in Otho's time, accusations against them of immoralities and cruelty, of creating a ten-year-old boy a bishop; castrating a cardinal, etc., xiii, p. i, 232-240.

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——Sixtus V., 1521-1590, "the Ass of Ancona," *The Henriade*, xxi, p. i, 60.

—— Stephen III., forges a letter from St. Peter, dating from heaven, xiii, p. i, 86.

POPE, FRENCH GOVERNMENT AND THE. "It is the maxim of the French Government to look upon him as a sacred and enterprising person, whose hands must sometimes be tied, though they kiss his feet."
—*The Age of Louis XIV.*, xii, p. i, 22.

POPES, GREAT AND SMALL. "Ye are but mortals like ourselves, no more." —*Alzire*, ix, p. i, 40.

POPULAR AUTHOR. "Everybody abuses me and gives me money; I am certainly a cleverer fellow than I thought I was." —*The Scotch Woman*, ix, p. ii, 65.

—— preachers, some good clerics bad men, v, p. i, 25.

—— opinion hard to overcome, vi, p. ii, 79.

—— RAGE. "The two brothers, John and Cornelius De Witt, honorable statesmen of Holland, were tortured and massacred at The Hague by a mad multitude because they had sued for peace when their country was conquered by Louis XIV. One of them had governed the land for nineteen years with spotless integrity; the other defended it at the risk of his life.

These barbarities are common in all nations, for the populace is almost everywhere the same." xii, p. i, 159.

POPULATION, migration of superfluous peasantry into the cities, vii, p. i, 7.

PORTOCARRERO, CARDINAL, influence in Spanish affairs, xii, p. i, 283.

PORTUGAL, Plot against the King of, xvi, p. i, 239; punishments for, 241.

PORTUGUESE NAVIGATORS and Discoverers, xiv, p. i, 183; xiv, p. ii, 163.

POSTHUMOUS FAME.

"At length applause true merit shares,
'Tis true, but oft the owner dies
Ere to his worth men ope their eyes." x, p. ii, 223.

POTIPHAR'S WIFE CONVICTED by a wise infant in its cradle, vi, p. i, 6.

POTTER'S VESSEL, THE.

"If heaven
Expects obedience, it must give us laws
We can obey." (A pint mug cannot hold a quart.)
—*Orestes*, ix, p, i, 126.

POVERTY, pain, war, and charity, iv, p. i, 70; the vow of monks who forthwith become wealthy, vii, p. i, 8.

—— PIOUS. "I've served the cause of heaven and yet am wretched." —*Sémiramis*, ix, p. i, 221.

POWER DIVINE.

"A God once dwelt on earth amongst mankind,
Yet vices still lay waste the human mind;
He could not do it, this proud sophist cries,
He could, but He declined it, that replies."
—*The Lisbon Earthquake*, x, p. ii, 15.

—— TO GET AND GIVE, "Increase of riches is increase of happiness." —*The Prodigal*, x, p. i, 157.

PRACTICAL RELIGION.

"I am a simple, plain old man, and here
Worship the gods, adore their justice, live
In humble fear of them, and exercise
The sacred rites of hospitality;

Ye both are welcome to my little cottage,
There to despise with me the pride of kings,
Their pomp and riches; come, my friends, for such
I ever hold the wretched." —*Orestes*, ix, p. i, 86.

PRAGMATIC SANCTION, THE, xvi, p. i, 176.

PRAGUE, Battle of, xvi, p. i, 179.

—— taken by the French in half an hour; was evacuated on honorable terms after a siege of five months by Prince Lobkovitz, "War of 1741," xvi, p. ii, 93.

PRAYER.

"Great God, whose being by Thy works is known,
My last words hear from Thy eternal throne;
If I mistook 'twas while Thy law I sought,
I may have erred, but Thou wast in each thought.
Fearless I look beyond the open grave,
And cannot think the God who being gave
The God whose favors made my bliss o'erflow
Has doomed me, after death, to endless woe."
—*The Law of Nature*, x, p. ii, 39.

PRAYERS UNANSWERED.

"The gods
Refuse to hear or answer to our vows,
Their silence shows how much they are offended."
—*Œdipus*, viii, p. ii, 170.

PREACHERS seldom denounce popular wars, vii, p ii, 197.

—— "O, stupid mortals, with what ease we teach
Your tongues those things which are beyond your reach!" —*La Pucelle*, xx, p. ii, 133.

PREACHING THE GOSPEL of mercy with a sword up one's sleeve, vii, p. i, 86.

PRECIPITANCY. "Those who go into a convent in haste, generally live to repent it at leisure."
—*The Prude*, ix, p. ii, 165.

PREDESTINATION.

"Wayward fortune
Espoused thy cause, and gave a tyrant power
To scourge mankind."
—*Orphan of China*, viii, p. i, 207; see CALVINISM.

PREFERENCES.
"If I must feel a tyrant,let him be
A stranger." —*Amelia*, viii, p. ii, 99.
PREJUDICE. "Prejudice
Rules o'er the vulgar with despotic sway."
—*Mahomet*, viii, p. ii, 36.
PRELIBATION, The feudal right of; the lord claimed first night rites with every vassal bride, xiii, p. ii, 70.
PREMONITION.
"Ofttimes the soul, by powerful fancy led,
Starts at a phantom of its own creation
And everything we fear is present to us."
—*Sémiramis*, ix, p. i, 162.
PREROGATIVE OF ROYALTY best discussed in out-of-the-way retreats, vi, p. i, 52.
PRESBYTERIANS, THE, see CHARLES I. OF ENGLAND; xix, p. ii, 219.
PRESTER, JOHN, twelfth century, a Tartar prince, killed by Genghis Khan, xiii, p. ii 154.
PRESUMPTION.
"Alas, what madness 'tis to wrest from heaven
Those secrets which it kindly would conceal."
—*Œdipus*, viii, p. ii, 187.
PRICES OF CRIMES sanctioned under Pope Leo, X., vii, p. ii, 60.
PRIDE.
"The misfortunes,
We have o'ercome with pleasure we impart,
But few are anxious to reveal their shame."
—*Brutus*, viii, p. i, 254.
—— "We find everywhere that pride combats pride."
—*Titles of Honor*, xxi, p. i, 209.
PRIEST IN POLITICS, advent of the, v, p. i, 296.
PRIESTCRAFT.
"I know your people well, I know they want
A leader; my religion, true or false,
Is needful to them: what have all your gods
And all your idols done?"—*Mahomet*, viii, p. ii, 41.
PRIESTLY hands in everyone's pocket in the good old days, vii, p. i, 32.

PRIOR AND BUTLER, English satirical poets, iii, p. ii, 291, vi, p. ii, 303.

PRIMITIVE Christianity a fraternity, iv, p. i, 159.

PRINCE HENRY THE NAVIGATOR OF PORTUGAL, 1394-1460, xiv, p. ii, 165.

PRINCE OF THE HOLY ROMAN EMPIRE, one who has learned what concomitant grace is, and has forgotten it, vii, p. ii, 93.

PRINTED LIES, fabulous histories, political testaments, anecdotes, letters, court memoirs, and biographies. The libels on Pope, the English poet and how he stopped them, xi, p. ii, 265; spurious works attributed to Cardinal Richelieu, 285-308.

PRINTER'S INK. "The ease with which a writer may impose on the public and spread abroad the most flagrant calumnies is unhappily one of the greatest inconveniences attending the noble art of printing." xviii, p. i, 13.

PRISCILLANISTS, their alleged infamous orgies, vii, p. ii, 297.

PROCRASTINATION. "Well I know
How sloth deludes us; tempting are her charms
But fatal is their end." —*Zaire*, x, p. i, 29.

PRODIGIES, "freaks," monsters; the mystery of birth, vi, p. ii, 13.

PROGRESS. "We have made greater progress than other people in more than one art and science; perhaps we proceed the faster because we began so late," xiii, p. i, 65.

—— of Nations, recapitulation of the histories, xvi, p. i, 247.

—— "Rome but changed her fetters,
And for one king hath found a hundred tyrants."
—*Brutus*, viii, p. i, 250.

PROPERTY, the rights of, vi, p. i, 60. Rousseau set down as an anarchistical disturber of the laws of God and man, 61.

PROSY writers prone to criticize poetry they are incapable of writing, vii, p. ii, 157.

PROTESTANTISM, persecutions, coercions, and banishments, xi, p. ii, 127.

PROUDEST TITLE.
"Conqueror, now assume a nobler title,
Now be thy country's friend and give her peace."
—*Brutus*, viii, p. i, 280.

PROVERBS OF SOLOMON, debased by foolish and harmful passages, vii, p. i, 243.

PROVIDENCE.

"The arm of God, that makes the weakest strong,
Will cherish and support a tender flower
That bends beneath the fury of the storm."
—*Zaire*, x, p. i, 58.

PROVIDENCE BROKERS.

"We must not rest our faith on priests alone;
Even in the sanctuary traitors oft
May lurk unseen, exert their pious arts
To enslave mankind, and bid the destinies
Speak or be silent just as they request them."
—*Œdipus*, viii, p. ii, 171.

"PROVINCIAL LETTERS" of Pascal. "They were models of eloquence and raillery. The best comedies of Molière have not more wit in them than the first part of those letters, nor the writings of Bossuet more sublimity than the latter." —*Jansenism*, xi, p. ii, 153.

PRUDE, A.

"What a deal one has to go through to be a prude!
Would it not be better after all to fear nothing,
To affect nothing, and be a plain woman of honor?"
—*The Prude*, ix, p. ii, 225.

PRUDENT. "The prudent men do themselves good, the virtuous ones does it to others," vii, p. ii, 164.

—— ENTHUSIASM. "Preserve this happy virtue,
'Twill make thee happy and 'will make thee great."
—*Amelia*, viii, p. ii, 111.

PRUDENT PRUDERY. "Excess of virtue is disgusting."
—*The Prude*, ix, p. ii, 227.

PSALMIST AND POPE.

"David, exempt both from restraint and shame
Could to a hundred beauties tell his flame,
Whilst at the Vatican, the Pope distressed,
Can't without scandal be of one possessed."
—*The Law of Nature*, x, p. ii, 27.

PSYCHE, the soul of the senses, xii, p. i, 266.

Ptolomais, saint and martyr. vi, p. i, 216.
PUBLIC GRATITUDE. "Agamemnon dies, and Greece forgets him!" —*Orestes*, ix, p. i, 85.
—— honors, they are bestowed upon virtuous men more generally in a republic than in a monarchy? v, p. ii, 99.
—— JEALOUSY.
"Alas! who serves his country often serves
A most ungrateful mistress, even thy merit
Offends the Senate: with a jealous eye
It views thy greatness." —*Catiline*, ix, p. i, 239.
—— MEN, CERTAIN. "He has two excellent qualities for a public man, he is brutal and indiscreet."
—*Letters*, xxi, p. i, 189.
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QUALITY. "A man whom all the world admires, a man of a million." —*The Prodigal*, x, p. i, 193.

—— TELLS. "My services are my patrons; the only artifices I make use of; I never was at court in my life." —*The Prude*, ix, p. ii, 173.

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QUEER WORLD, A. "The world is very strangely governed. An English beggar, become Pope of Rome, bestows Ireland by his own authority, on a man who wants to usurp it. Adrian sends Henry II. a ring as a mark of the investiture of Ireland. If a king had given a ring upon conferring a minor church position, he would have been guilty of a sacrilege." xiii, p. ii, 35.

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READERS. "How few read! and even of those who do, twenty are readers of romances for one that studies philosophy," xix, p. i, 162.

REASON against reason all their lives, some people, vii, p. ii, 254.

—— is overpowered by custom, iv, p. i, 45; when it grows strong it disarms priestly force.

REASON AND CONSCIENCE. "Let men call reason and conscience by what names they will, they exist, and are the foundation of the law of nature."

—*Preface to Law and Nature*, x, p. ii, 21.

REASONING. "He is generally sure to succeed, who talks more to the passions of men than to their reason."

—*Preface to Zaïre*, x, p. i, 7.

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RECAPITULATION of "Ancient and Modern History," xvi, p. i, 133.

RECOLLECTION. "The most insupportable of all evils is the remembrance of happiness which we no longer enjoy." —*The Prodigal*, x, p. i, 179.

RECOMPENSE.

"Mark how happiness ariseth oft
From our misfortunes."—*Amelia*, viii, p. ii, 119.

Reformation. See Luther, Henry VIII., England, Scotland.

REGENCY, THE.

"Then folly, tinkling loud her bells in hand,
With lightsome step, tripped over Gallia's land,
Where to devotion not a soul was prone,
And every act save penitence was known."
—*La Pucelle*, xx, p. ii, 92.

Regimen better than medicine, vi, p. ii, 197.

RELATIVE EQUALITY.

"Dost thou not know that the poor worm which crawls
Low on the earth, and the imperial eagle
That soars to heaven, in the all-seeing eye
Of their eternal Maker are the same
And shrink to nothing? Men are equal all,
From virtue only true distinction springs
And not from birth." —*Mahomet*, viii, p. ii, 26.

RELEASE. "Who wishes but for death, is sure to find it."
—*Amelia*, viii, p. ii, 135.

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RELIGION. "We must make use of every expedient to promote a good cause; it is the only way to live happy here and gain heaven hereafter."
—*Socrates*, viii, p. ii, 294.

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"If you are disputants, my friends, pray travel
When you come home again you'll cease to cavil,"
—*On Disputation*, iv, p. ii, 130.
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REMEMBRANCE. "O think
On our past loves."—*Alzire*, ix, p. i, 49.
REMORSE. "My little dream
Of happiness is o'er, and conscience darts
Its sudden rays on my affrighted soul."
—*Orestes*, ix, p. i, 79.
Reverent Acknowledgment of our ignorance more becoming than derision when we meditate on the occult, vi, p. ii, 73.
REPUBLIC, A. "Not founded on virtue but on the ambition of every citizen, which checks the ambition of others; on pride restraining pride; and on the desire of ruling, which will not suffer another to rule."
—*Thoughts on Government*, xix, p. i, 237.
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REPUTATION.
"You'll often be betrayed, belied,
You ne'er of virtue made parade,
To hypocrites no court you've paid."
—*On Calumny*, x, p. ii, 89.
RESERVE. "You are always repeating truths of some kind or other; but let me tell you, truth is not always agreeable." —*The Prodigal*, x, p. i, 149.
RESPECT, LOYAL. "True philosophers respect princes, but never flatter them."
— *Dedication to Queen Caroline*, xxi, p. i, 6.

RESPONSIBILITY. "The greater still
Our rank on earth, the more have we to fear."
—*Mérope*, viii, p. i, 50.

RESTORATION OF CHARLES II. OF ENGLAND, xv, p. ii, 5.

RETREATING. "But little did his death
Avail mankind; Cato did all for glory,
And nothing for his country. There, my friends,
There only erred the greatest of mankind."
—*Cæsar*, x, p. i, 116.

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RIGHT TO DEATH, THE.
"Is it a crime to hasten on perhaps
A few short years, the universal doom
Appointed for us all? And must we drink
The bitter cup of sorrow to the dregs?"
—*Alzire*, ix, p. i, 54.

RIGHT DIVINE.
"Not that I think Kings should the mitre wear
And the cross jointly with the scepter bear."
—*The Law of Nature*, x, p. ii, 38.

RIGHTS, POLITICAL.

"Draw from the people's rights your power alone,
Friends of the State."
—*The Henriade*, xxi, p. i, 68.

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ROD, THE. "Calamity, that best of masters."
—*Orphan of China*, viii p. i, 231.

Rollo the Norman Bandit, d. 932, xiii, p. i, 172, acquired Normandy and Brittany and became Christian, established justice among his Danes and Franks, who became the conquerors of England, xiii, p. i, 174.

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ROYAL DIVINITY.

"I must not by one single line,
Offend a King; the royal power's divine."
—*Death of Emperor Charles*, x, p. ii, 256.

—— LOVERS.

"To please, in short, the task is of the day,
For kings in love have a peculiar way."
—*La Pucelle*, xx, p. i, 35.

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The barbarous mob, whose hearts with added fire
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Even from the carnage call upon the Lord,
And waving high in air the reeking sword,
Offer aloud to God the sacrifice abhorred."
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Of wealth, which they disdain."

—*Brutus*, viii, p. ii, 246.

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Naught seeing, she believed that none could see."

—*La Pucelle*, xx, p. i, 154, 169.

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—*The Scotch Woman*, ix, p. ii, 6.

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—*The Scotch Woman*, ix, p. ii, 17.

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—*The Utility of Sciences*, x, p. ii, 249.

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SEARCH WITHIN. "Our days,
Are happy or unhappy from ourselves,
And not from circumstance or accident."
—*Alzire*, ix, p. i, 13.

SECOND THOUGHTS. "She seemed
Too much in haste; such sudden resolutions
Betray an over-anxious mind."
—*Sémiramis*, ix, p. i, 179.

—— "Though proud ambition kindled in his soul,
His cooler judgment could that pride control."
—*The Henriade*, xxi, p. i, 41.

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"Perhaps the Persians are not our worst foes,
We may have greater." —*Cæsar*, x, p. i, 106.

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"He who but half unveils his secrets, tells
Too little or too much."—*Brutus*, viii, p. i, 253.

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—— are friendly on week days, quarrelsome on Sundays, but tolerant because none is strong enough to crush the others, vi, p. ii, 294.

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—*The Tatler*, ix, p. ii, 284.

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SELF-CONTROL.
"In the hard conflict, rigid virtue may
Resist the passions, but can ne'er destroy them."
—*Œdipus*, viii, p. ii, 162.

SELFISH FOLLY. "A ridiculous creature who thinks of nothing but her pleasures."
—*The Prude*, ix, p. ii, 181.

SELF-DECEIT. "We are oft more guilty than we think we are." —*Œdipus*, viii, p. ii, 185.

SELF-DENIAL.
"To leave our own, and think on others' good
Is our first happiness." —*Zaïre*, x, p. i, 35.

SELF-IGNORANCE. "By heaven we are better known than by ourselves." —*Olympia*, viii, p. i, 117.

SELF-MADE. "The pride of Cicero
Hath ever been, that he should nothing owe
To his forefathers; my nobility
Springs from myself, and thine may end in thee."
—*Catiline*, ix, p. i, 235.

SELF-MASTERY. "If man is free, he o'er himself should reign." —*Envy*, x, p. ii, 183.

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—*Catiline*, ix, p. i, 273.

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"The greatest good is ever dashed with grief;
No bliss is pure." —*Olympia*, viii, p. i, 126.

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SHAKESPEARE, 1564-1616. "It is much to be lamented that we find so much more barbarism than real genius in his works." xvi, p. i, 59.

—— The tragedy of Hamlet nearly on the same plan as that of the "Electra" of Sophocles; analysis of; "Shakespeare has done nothing more than to turn into dialogues and romances of Claudius, Gertrude, and Hamlet, written entirely by Saxo, the grammarian, to whom the whole glory of the performance is due." [An amusing critique, in which the poetical and dramatic genius of the playwright seem to be too lofty for perception from the seat of the eighteenth century French theatre-goer; note the rendering of Hamlet's soliloquy, xix, p. ii, 124-140.]

It seems as if nature took pleasure to unite in the head of Shakespeare all that we can imagine great and forcible, together with all that the grossest dullness could produce of everything that is most low and detestable, xix, p. i, 137.

SHAM LIBERTY.

"Our law should with our manners change;
That liberty thou dotest on is no more
Than the fool's right to hurt himself."
—*Cæsar*, x, p. i, 132.

—— VIRTUE. "I am very virtuous, says a miserable excrement of theology." vii, p. ii, 161.

SHARING. "Happiness uncommunicated is no happiness at all." —*The Tatler*, ix, p. ii, 278.

"SHAVE With a Hired Razor, the Lord shall, and shall whistle for the flies that are in the brooks of Egypt, and for the bees that are in the land of Assyria." These performances were to celebrate the virgin birth of Immanuel, and the passage, quoted from Isaiah, "should confound the Jews and make the Christian

religion triumph, in the opinion of all our great theologians," vii, p. i, 20.

SHEEP OF THE FLOCK. "Am I ridiculously to ask of others what I am to seek, or to avoid, to praise or condemn? Must the world decide my fate? Surely I have my reason, and that should be my guide."
—*Nanine*, ix, p. ii, 97.

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And nature; thus may lovers always speak."
—*Pandora*, ix, p. i, 297.

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SISTERHOOD.

"Truth, ever banished from the courts of kings,
Dwells on her lips, and all the art she knows
Is but the generous care to serve the wretched."
—*Mariamne*, viii, p. ii, 220.

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—*The Scotch Woman*, ix, p. ii, 29.
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—*The Peace of 1736*, x, p. ii, 276.
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"The great, the boundless clemency of God,
To soothe the ills of life's perplexing road,
Sweet Sleep, and Hope, two friendly beings gave,
Which earth's dark, gloomy confines never leave."
—*The Henriade*, xxi, p. i, 96.
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SNOBBERY. "To boast of a title, if we have one, is the part of a fool, and to assume one when we have no right, that of a knave."
—*The Scotch Woman*, ix, p. ii, 9.

SOBERING DUTIES.
"Duties and honors which awhile
To serious contemplation souls dispose."
—*Olympia*, viii, p. i, 165.

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SOCIAL CHARMS.
"Whose converse all mortals must equally please,
With vivacity mixing an elegant ease,
And a natural vein of true humor and wit."
—*To M. Pallu*, x, p. ii, 241.

—— STATUS. "Rank
And title, objects that are envied still
By all mankind, pursued with eagerness,
And gained with rapture."
—*Amelia*, viii, p. ii, 94.

SOCIETY. "This world is nothing but a lottery of wealth, titles, dignities, rights, and privileges, bartered for without legal claim, and scattered without distinction." —*Nanine*, ix, p. ii, 113.

—— "Their heads with trifles well are filled,
In trifles they are deeply skilled;
And if some man, with sense endued
Should in their presence be so rude
To speak like one who books has read,
And shows he wears a learned head,
With anger fired they on him fall,
He's persecuted by them all."
—*On Calumny*, x, p. ii, 91.

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—— THE PLAINSPEAKER. "Between you and me Socrates is in the right, but then he should not be in the right so publicly. * * * After all, what is

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Firm in all states, majestic though in woe;
Expert alike in battle or retreat,
More glorious, even more awful in defeat."
—*The Henriade*, xxi, p. i, 28.

SOLDIERS OF FORTUNE. "Gracious gods!
Drive from this earth those base and savage men
Who shed with joy their fellow creatures' blood."
—*Mahomet*, viii, p. ii, 57.

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SOUL, THE.

"And shall its existence (like bodies) soon cease?
I know not, but I have good hope it will be brave
Death, the ruins of time and the jaws of the grave;
And that an intelligent substance so pure,
The Almighty intended should always endure."
—*To M. Genonville*, x, p. ii, 235.

SOUND ARGUMENTS often lead to martyrdom, vii, p. i, 48.

SOUR CRITICS.

"Why am I to be suspected of a dishonest purpose
Because I do an honest action?"

— *The Scotch Woman*, ix, p. ii, 39.

SOURED AMBITION. "So near the throne,
To languish in illustrious servitude,
And only be the second of mankind."

Sémiramis, ix, p. i, 172.

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SOVEREIGNTY. "Every man may rule, if he has a mind to it, and he who has resolution may at any time be master in his own house." —*Nanine*, ix, p. ii, 144.

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"Witness, ye seas! how Philip fought in vain
'Gainst English valor, and the stormy main."

—*The Henriade*, xxi, p. i, 51.

—— Succession disputed, "War of 1741," xvi, p. ii, 39.

SPARE HUMANITY.

"Humbly the great Creator I entreat,
This gulf with sulphur and with fire replete,
Might on the deserts spend its raging flame;
God my respect, my love weak mortals claim."
—*The Lisbon Earthquake*, x, p, ii, 10.

SPARROW'S HEALTH, A; how nine Ave Marias saved its life but imperilled the safety of the universe, vii, p. i, 28.

SPECULATION, WILD.

"Above the rest appears that Scotchman famed,
New King of France; John Law the cheat is named;
A crown of choicest paper decks his head,
And on its front is 'System' plainly read;
Around him float huge bags, puffed up with wind,
Caught at by those whose reason is quite blind;
Priests, warriors, strumpets, think to gain ten-fold,
And thus from each he bears away the gold."
—*La Pucelle*, xx, p. i, 105, 122.

—— "Public affairs are strangely carried on; stocks rise, the nation's rich, and I'm ruined."
—*The Scotch Woman*, ix, p. ii, 11.

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SPIRIT, soul, wind, breath, that which animates us and leaves us at death, vii, p, ii, 239. See SOUL.

"SPIRIT OF LAWS," criticisms of Montesquieu's, vi, p. i, 100–108; v, p. ii, 99.

SPIRIT-RAISING, an ancient art, but the ancient witches and wizards never come back, vi, p. i, 163.

SPRINKLED CHRISTIANS, iii, p. ii, 204.

STAGING OF DRAMAS, criticism of the French mode, *Essays*, xix, p. i, 134.

STALWARTS.

"When vulgar mortals, groveling and obscure,
Form ill-digested schemes, and idle plans
Of future greatness, if one slender wheel
Is broke, it overthrows the whole machine,
But souls like ours have naught to fear."
—*Catiline*, ix, p. i, 254.

STANDARDS that vary according to locality, in law, justice, weights and measures, iv, p. i, 48.

STANISLAUS, KING, father-in-law of Louis XV., xvi, p. ii, 25.

STATESMAN, THE GOOD.

"Fearless, and void of art,
Never affects the pride of rank and title,
The less he seeks for greatness,
The more is he admired, the more revered."
—*Sémiramis*, ix, p. i, 151.

——THE BAD.

"Perish each statesman cruel and unkind
Who reigns despotic o'er the human mind."
—*The Henriade* xxi, p. i, 23.

STATES-GENERAL assembled after the death of Henry IV., xv, p. i, 128.

STEALING AND DESTROYING VOLTAIRE'S WORKS, *The Age of Louis XIV.;* "the most infamous trick that ever disgraced literature," v, p. ii, 87.

STENBOCK, GENERAL, of Sweden; his savage victory over the Danes, xi, p. i, 209, 282, 285.

STERCORISTS, Disputes of the, concerning what happened in a certain place, after having fulfilled a sacred duty, of which we must speak only with the most profound respect, vii, p. ii, 201.

STERNE, LAWRENCE, 1713–1768, "the second English Rabelais," iv, p. i, 238.

STIMULUS. "I want thy courage, not thy tears."
—*Catiline*, ix, p. i, 232.

STRING OF SHAME. "To suffer is nothing, but to be degraded is terrible." —*Nanine*, ix, p. ii, 139.

STOICS.

'The sect he follows is a sect of fools
Perverse and obstinate, whom nothing moves,
Intractable and bold; they make a merit
Of hardening minds against humanity."
—*Cæsar*, x, p. i, 102.

—— and Epicureans, their gods, vii, p.i, 305; xviii, p. ii, 280.

STORIES OF NOAH, LOT AND ABRAHAM, v, p. i, 180.

—— of Fenelon's secretary, vii, p. ii, 206; of the Jews, xi, p. ii, 193.

—— of youthful lovers forced into monastery and convent, with details of tortures inflicted on the young monk by ecclesiastical rule, as related by the victim to Voltaire, vii, p. ii, 181.

STRONG MAN, THE.

"As firm and fearless as if honor guided
And patriot love inspired him; ever secret
And master of himself; no passions move,
No rage disturbs him; in his height of zeal
Calm and unruffled." —*Brutus*, viii, p. i, 249.

STUARTS, THE, an unhappy and unlucky house during three centuries. James I. was murdered by his own people; James II. killed in battle; James III. killed by rebels; James IV. killed in battle; his granddaughter, Mary Stuart, imprisoned eighteen years and then beheaded, her grandson, Charles I. of England, beheaded as a traitor; his son James II. driven from three kingdoms and the legitimacy of his son disputed. This son, the Pretender, and his son, Prince Charles Edward lost their cause and were the ruin of many families of Scotland. *Age of Louis XIV*, xii, p. i, 240.

STYLE AND METHOD in writing history, v, p. ii, 90.

—— "He who cannot shine by thought seeks to bring himself into notice by a word." vii, p. ii, 229.

—— "In Ariosto there is no prolixity, no defect of style, no foreign ornaments; in a word he is a painter, and a

very great painter; that is the first merit of poetry." xix, p. i. 111.

—— "Cheer up, man! Put on your best looks; assume that air of importance and self sufficiency which is sure to conquer every heart, which baffles wit and triumphs over wisdom." —*The Prodigal*, x, p. i, 200.

—— "How puerile is any epithet that adds nothing to the sense!" xix, p. i, 107.

SUBMERGED. "I want money, and that's the most pressing calamity." —*The Prude*, ix, p. ii, 165.

SUBMISSIVE INCREDULITY, iv, p. ii, 330.

SUCCESS. "My mother is right; address and cunning are absolutely necessary in this world; there is no succeeding without them." —*The Tatler*, ix, p. ii, 268.

SUICIDE, strange cases, vii, 19; laws against, 29; in England, xix p. ii, 39.

—— "When all is lost, and not even hope remains,
To live is shameful, and to die, our duty."
—*Mérope*, viii, p. i, 56.

SUMPTUARY LAWS, luxury always condemned, but always coveted, vi, p. i, 155.

SUN AND MOON, stopped in their daily round by Joshua, Jupiter and Hezekiah, iv, p. ii, 92.

SUPEREROGATION.

"I know to friendship Greece has temples raised,
To interest none, though interest's there adored."
—*Olympia*, viii, p. i, 114.

SUPERSTITION ONLY DARKNESS, morality is light, vi, p. ii, 20.

—— in the tenth and eleventh centuries, xv, p. ii, 242.

—— is the most dreadful enemy of the human race, xix, p. i, 230.

—— "O superstition, how thy savage power
Deprives at once the best and tenderest hearts
Of their humanity!" —*Mahomet*, viii, p. ii, 23.

SUPERSTITIONS, OLD.

"Why would ye call forth from their dark abyss
The foes of nature, to obscure the light
Of these fair regions." —*Pandora*, ix, p. i, 294.

SUPPRESSION OF MONASTERIES IN ENGLAND, the discovery of pious frauds, vi, p. ii, 92.

—— and torture of the Knights Templars, xiii, p. ii, 206.

SURFACE FRIENDS.

"O I know them well, these fashionable friends,
These friends of the world."
—*The Prude*, ix, p. ii, 176.

SURGEON OF GASCONY, THE, and the Astrologer, xix, p, i, 201.

SURVIVAL OF FITTEST.

"Thus the world's members equal ills sustain,
And perish by each other born to pain."
—*The Lisbon Earthquake*, x, p. ii, 14.

SUSPICION. "Suspicion but provokes the crime it fears." —*Zaïre*, x, p. i, 34.

SUTTEE, the practice of, iii, p. ii, 283.

SWEDEN IN THE SEVENTEENTH CENTURY, xv, p. ii, 68.

SWEDISH ARMY, brutality of the, Charles XII. of Sweden, xi, p. i, 285.

SWEEPER OF A CHURCH, or sexton, none but would persecute if he had the power, vii, p. ii, 305.

SWIFT, JONATHAN, 1667–1745, the Rabelais of England, vi, p. ii, 311; and estimate of his genius and work, 312.

—— Dean, proposed an English Academy, backed by Bolingbroke, Prior, Pope, and Congreve, vii, p. i, 230.

—— Dr. Swift is Rabelais in his right senses, but polished by frequenting the best company. True pleasantry is his talent in prose and verse, but to understand him fully it is necessary to take a short trip into his country. He enjoys the honor of the priesthood, while he laughs at the whole cloth, xix, p. ii, 90.

—— there are several little pieces by Dean Swift unmatched by anything of the kind in antiquity. He is Rabelais improved, xii, p. ii, 290.

SWISS, THE. The Swiss nation preserved, as at this day, its own liberty, without seeking to oppress its neighbors; they were poor, ignorant of the sciences and arts begotten by luxury, but they were wise, and they were happy. *Age of Louis XIV.*, xii, p. i, 27.

Switzerland in the Fourteenth Century, xiii, p. ii, 214; and in the fifteenth, xiv, p. i, 151.
Sword-Fight between Turenne and D'Aumale. *The Henriade*, xxi, p. i, 146.
SYMPATHY! "Tears! let them flow,
'Tis the best mark of our humanity;
The heart that feels not for another's woe
Is fit for every crime." —*Alzire*, ix, p. i, 21.
—— "The poor are always compassionate."
—*The Prodigal*, x, p, i, 188.
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T

TACT. "To guide a party
Is of all tasks the hardest."
—*Catiline*, ix, p. i, 244.

TACTICS. "'Tis policy to pardon
The foe that cannot hurt us, and an air
Of liberty will reconcile their minds
And make their trade fit easy."—*Cæsar*, x, p. i, 109.

TAILORING, "In all ages have tailors disguised human nature."
—*Education of a Prince*, x, p. ii, 120.

TAILOR-MADE ECCLESIASTICS, vii, p, ii, 196.

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TAMERLANE, or Timour the Tartar, born 1357, descended from Genghis Khan, xiv, p. i, 92; conquers Persia, India, Syria, and put eight hundred thousand people of Bagdad to death, 93; he respected the laws of nations; marches against Bajazet, 1401, whom he defeats, but makes his son Sultan, 97; died in 1406; tolerant towards religions, vi, p. i, 99.

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Tax-Gatherers cursed in Holy Writ, v, p. ii, 174; taxes and coins in the fourteenth century, xiv, p. i, 65.

TAXATION. "If he had loved me, he would not have let three days pass without writing to me."
—*The Scotch Woman*, ix, p. ii, 80.

Te Deum, note, xx, p, ii. 75.

TEMPORARY VIRTUE. "Bad men, Nero, Pope Alexander VI. and other monsters, have done good actions, being temporarily virtuous." vii, p, ii, 165.

TEMPER. "Manners change with fortune."
—*Cæsar*, x, p. i, 102.

Temple, Sir William, philosophical ambassador of England at The Hague, engaged in negotiations to curb the ambition of Louis XIV., xii, p. i, 133, 293.

TEMPTATION. "Ay, ay, we are all frail, we tempt, and are tempted." —*Nanine*, ix, p. ii, 146.

TEMPTED SAINTS.

"Thus in the path which to salvation
Leads, devotees meet much temptation;
And with the devil oft contend
Before they reach their journey's end."
—*The Temple of Taste*, x, p. ii, 45.

TEMPTER, THE.

"Alas! what human virtue never errs?
Behold the tempter, Policy appears;
Smooth was the melting flattery of her tongue
And on her artful lips persuasion hung."
—*The Henriade*, xxi, p. i, 63.

TENANTS AT WILL.

"In this vile body is there aught so sacred
That the free spirit should not leave at will
Its homely mansion?"
—*Alzire*, ix, p. i, 54.

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TERMAGANT. "What a devil of a woman!"
—*The Scotch Woman*, ix, p, ii, 23.
TERRIBLE DOOM. "I have forgotten nothing."
—*Nanine*, iv, p. ii, 123.
TERRORISM, PULPIT.
"Preach to weak girls, who willingly give ear
That the last dreadful day is growing near."
—*The Nature of Virtue*, x, p. ii, 190.
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TEXT, the puerile custom of preaching from a single, xvi, p. i, 90.
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"This Essay * * * is offered to the public (in the hope and belief that the world will progress in knowledge and goodness). Humanity dictated it, and Truth held the pen."
—*General History*, xvi, p. i, 250.
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THEOLOGICAL ARGUMENT. "Wretch, think like me, or else this moment die!"
—*The Law of Nature*, x, p. i, 32.
THEOLOGICAL RELIGION, A, causes discord where a State religion diffuses the spirit of toleration, vii, p. i, 87.
—— virtues, faith, hope, charity; but relief is no virtue, any

more than hope or fear or love, if charity does not act, vii, p. ii, 161.

THEOLOGICAL CONTROVERSY, CURE FOR. "The sudden and immense fortunes made at that time, the excess to which luxury and voluptuousness of every kind was carried, put a stop to all ecclesiastical disputes. Thus pleasure and dissipation brought about that which all the power and politics of Louis XIV. could not effect." —*Jansenism*, xi, p. ii, 173.

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THIRTY sects of Christians in the first century, vilifying each other, vii, p. ii, 105.

THOMAS AQUINAS against conscience, iv, p. i, 237; on the soul, vii, p. i, 314.

THORN, an eye disorder cured by kissing one of the thorns from the crown of Jesus, xi, p. ii, 152.

THOROUGH. "I never look upon things as done till they are really so."

—*Socrates*, viii, p. ii, 276.

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THRONE. "Virtue on a throne
Is sure the first and fairest work of heaven."

—*Mérope*, viii, p. i, 45.

——OF GOD.

"God we should search for in ourselves alone;
If He exists the human heart's His throne."

—*The Law of Nature*, x, p. ii, 23.

"TIMAEUS," THE, of Plato; its trinities, vi, p. ii, 209.

TIMESERVERS.

"Long time thou wert thy king and country's friend;
But in the days of public discord, fate
Attached thee to another cause; perhaps
New interests now may call for new connections."
—*Amelia*, viii, p. ii, 109.

TIMELY WISE. "They thought they loved one another, and in two months they were parted."
—*Nanine*, ix, p. ii, 137.

TIME WORKS WONDERS. "We cannot give our hearts a second time." —*Alzire*, ix, p. ii, 41.

TIMIDITY.

"I know the consul's prudence; so he calls
His cowardice, which deeply ruminates
On future ills." —*Catiline*, ix, p. i, 241.

TINGLES AND TORTURES. "Love has two quivers, one filled with darts tipped with the purest flame, which enhances our pleasures; the other is full of cruel arrows, that wound our hearts with quarrels, jealousy, coldness and indifference."
—*Nanine* ix, p. ii, 93.

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TITLES, the more free a people are the fewer titles and ceremonies, iv, p. i, 36.

—— of honor, significance of, xix, p. i, 203.

TITLE, HEREDITARY. "Titles are of no use to posterity; the name of a man who has done great things commands more respect than the most sounding epithet."
—*Age of Louis XIV.*, xii, p. i, 205.

TOADIES. "A crowd of parasites, who lived upon my bounty, complimented my fine taste, my elegance, my delicacy, borrowed my money—"

"Ay, poor devil, you did not hear them laughing at you as they went away, making a joke of your foolish generosity." —*The Prodigal* x, p. i, 180.

TOASTS, the custom of drinking them absurd, but a genial absurdity, iv, p. ii, 168.

Toleration, A Treatise on. [*The famous protest against the cruelties perpetrated in the name of religion, based on the torture of Jean Calas and his family.* See i. p. i, 27.]

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TO-MORROW. "Hope disappointed is the worst of sorrows." —*Orestes*, ix, p. i, 102.

TOO LATE.

"When once a man is in the ground,
He hears not fame's loud trumpet sound."
—*To Madame De.....*, x, p. ii, 223.

TOOTHLESS prophets never listened to with the respect due to their character, vii, p. i, 26.

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TRADE AND PROGRESS.

"The treasures of the earth and main,
With all the creatures they contain,

These, luxury and pleasures raise,
This iron age brings happy days."
—*The Worldling*, x, p. ii, 84.

TRAGEDY, Ancient and Modern. See x, p. i. PREFACES; HAMLET; xix; p. i, 115; xix, p. ii, 44.

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TREACHEROUS MEMORY. "Falsehood in memory's temple makes abode."
—*To the Academy of Sciences*, x, p. ii, 260.

TREASON. "Treason is horrible in every shape."
—*Brutus*, viii, p. i, 276.

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TRIAL, BY ORDEAL, the earthquake entombment of Korah in his competition with Aaron, two hundred and fifty of his followers killed by lightning, and fourteen thousand seven hundred adherents otherwise destroyed, vi, p. ii, 111; Aaron's rod budded; other Bible lotteries, 112; swallowing and handling fire now a stage performance, 113.

TRIMMERS. "Those
Who change with ease are either weak or wicked."
—*Sémiramis*, ix, p. i, 179.

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"TRISTRAM SHANDY" quoted and praised, iv, p. i, 238.

TRIVIALITY. "We gild and varnish cabinets, yet neglect true architecture; in short, real merit is overlooked in almost every art and science, in favor of agreeable trifles." —*Essays*, xix, p. i, 123.

TRULY GOOD, THE.
"Who with his wheedling cant caressed him bland,
With air devout, and godly squeeze of hand."
—*La Pucelle*, xx, p. ii, 68.

TRUMPS.
"These are your claims, and I acknowledge them;
But I have one that's worth them all: I love her."
—*Sémiramis*, ix, p. i, 168.

TRUTH COMPELS AGREEMENT, error prolongs sectarianism. vii, p. i, 185.

TRUTH-SEEKING.
"Let truth be sought, but let all passion yield;
Discussion's right, but disputation's wrong."
—*On Disputation*, iv, p. ii, 134.

TSAR, the Russian word we mis-spell Czar, xiii, p. i, 250.

TURENNE, MARSHAL, xii, p. i, 42, 65, 85; glorious campaign and death of, 175; xxi, p. i, 118; note, xx, p. i, 117.

TURKS, THE, their conquests, virtues, vices, and moderation in government; the delusion that the Sultan is despotic. See AMURATH; MAHOMET II, and xiv, p. i, 122;

their religion austere and worthy of respect, vii, p. ii, 111; tribute to their honor in war, xi, p. i, 226.

TURKISH WOMEN, erroneous notions of their subjection, vii, p. ii, 261.

TURN OF THE TIDE.

"We must yield submissive to our fate
If e'er we hope to change it."

—*Orestes*, ix, p. i, 77.

TWO COMFORTERS, THE. See ROMANCES.

—— divinities, worthy to be loved for themselves, God, and Virtue, vii, p. ii, 163.

TWO TO ONE. "He will make you an excellent husband: is not this better than a convent?"

—*Nanine*, ix, p. ii, 121.

TYRANT LOVE. "Love claims his own,
And will be heard in spite of all;
His orders are not doubtful or obscure."

—*Sémiramis*, ix, p. i, 197.

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TABOR—TYRANT.

TABOR, a low hill spoken of as a mountain, vii, p. ii, 42.

TALISMAN, a charm or phylactery, a time-honored superstition which flourishes as universally to-day as ever, 43.

TARTUFFE, Moliere's hypocrite, 43.

TASTE, not simply seeing and knowing a thing, but feeling and being affected by it, 44; an intellectual quality that can be cultivated, 45; the best taste is to imitate nature faithfully, with energy and grace, 48; taste is formed gradually, 51; difference between national standards of taste, 53; true taste quickly recognizes beauty amidst defects and defects amidst beauties, 54; rarity of people with good taste, 56; Louis XIV. was born with it, 57; the gifted minority ultimately correct the misjudgments of the shallower majority, 58.

TAUROBOLIUM, the sacrifice of expiation, 58.

TAX. Fee. The church gave nothing for nothing, 59; sold all its heavenly privileges according to size of the fee; prices for absolution under Pope Leo. X., 60; six drachmas for rape, five for parricide, etc., 61; sliding scale for other offenses, 62; Lenten fasting voided by payment of the church fee, 64; first night marriage rights taxed by priests and lords, 65; church secures its share of every legacy, 67; curious price list of church sanctions, 68.

TEARS, the silent language of grief, 69; our eyes a demonstration of an omnipotent creative power, 70; the true merit of the theatre is that it restores to us our unsophisticated nature, 71.

TERELAS, or Pterlaus, the man whose immortality was in a lock of his hair, which he feared to comb; how it was cut off, and what happened, 72; the Samson myth, 73.

TESTES, ecclesiastical rulings on, 74; Mosaical discrimination in selecting priests; virility an essential, 77.

THEISM, a religion diffused through all religions, 79; true that a little philosophy makes a man an atheist and much philosophy leads to the knowledge of a God, 79; theism is good sense not yet instructed by revelation, and other religions are good sense perverted by superstition, 80; it never persecutes, 81.

THEIST, is firmly persuaded of the existence of a Supreme Being, equally good and powerful, but does not presume to know how He acts, 82; to do good is his worship; to submit to God is his doctrine, 83.

THEOCRACY, in Japan, Egypt, Persia, Phœnicia, and over the Jews, 83; the Jewish republic anarchical, 86; the Papacy truly theocratical, 88.

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THEOLOGIAN, he knows all about the unknowable, 92;

which, with wealth or the art of push, lands him in the seat of a Cardinal or Pope, 93; a certain true theologian had learned so much that he ended life mistrusting all he had learned, 94.

THUNDER, merely a great electrical phenomenon, 96; Franklin forces it to descend tranquilly on the earth, 96; difficult for French poets to thunder in rhyme, 96; Richmann killed by his own thunderbolt, 99.

TOLERATION, the first law of nature; we do not cut each other's throats as merchants when we meet in the market; why then over religion? 100; Christians sought to dominate the state, hence their persecution, 101; they were at enmity among themselves on every point of their own doctrine, and persecuted each other, 101; the ancient Jews more tolerant than the Christians, 102; Christian fanaticism brought St. Bartholomew's day, "and this corner of the world has been worse than all that the ancients and moderns have ever said of hell," 103; if you have two religions, they will massacre each other; if you have thirty they will live in peace, 103; Jesus wrote not a line, 104; why do men who in private are tolerant, show the bitterest intolerance in public? 106; the interest of those who are in power is to keep down those under them, 106; Quakers most resemble the first Christians in doctrine and practice, 107; wherein Christians differ in practice from Jesus, 108; liberty of conscience established in America, 110; the religion of the Turks is most respectworthy and very austere, 111.

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TRUTH. Pity that Pilate did not wait to learn what Truth is, 130; by rigorous study of mathematics and logic he might have become a truly learned and perfectly honest man, 132; historical truths less reliable the closer they are examined, 132; uncertainty of verbal testimony, 133.

TYRANNY. A single tyrant less objectionable than the tyranny of many, 134.

TYRANT. Cromwell an example, a usurper and a violent, unjust ruler, 135; Charles I. not a tyrant, but very unfortunate; Henry VIII., Elizabeth, Richard III., Pope Alexander VI., Constantine, were more or less tyrants; some were punished, the others escaped; Emperor Theodosius, venerated by the church, murdered fifteen thousand Roman citizens in the circus, with their families; the most abominable of hypocritical tyrants, 136.

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U

UNAPPRECIATED. "One may as well be dead as not be loved." —*The Prodigal*, x, p. i, 203.

UNDECEIVED. "The soft persuasive arts
That call our passions forth, the flattering hope
That's given but to betray,
No longer shall seduce my easy faith,
The eye of reason hath detected them."
—*Amelia*, viii, p. ii, 121.

UNDERLINGS. "Who knows not how to conquer, must obey." —*Cæsar*, x, p. i, 107.

UNITARIANS, THE, xix, p. ii, 219; Unitarianism and Socinus, iii, p. ii, 28.

UNITED PROVINCES OF THE NETHERLANDS, their gallant stand against Spain, xiv, p. ii, 287.

UNITY. "Now let us unite, my friends,
Never let quarrels, jealousies, and strife
Divide us." —*Catiline*, ix, p. i, 280.

UNIVERSAL CAUSE, THE, vi, p. i, 193; vi, p. ii, 192. See GOD.

—— CHAIN, THE, GOD; creation; necessity. Note to the *Lisbon Earthquake*, x, p. ii, 11.

—— LAW. "That God, whose laws unknowing I revere." —*Zaïre*, x, p. i, 55.

UNIVERSITIES of Bologna, Paris, and Oxford, founded in the thirteenth century, xiii, p. ii, 261.

UNKNOWABLE, THE.
"Dispute not; the designs of heaven
To mortal insight never can be given.
What is the knowledge of this world worth knowing?
What, but a bubble scarcely worth the blowing?
'Quite full of errors was the world before;'
Then, to preach reason is but one error more."
—*On Disputation*, iv, p. ii, 129.

UNREST. "Repose! the guilty mind can ne'er enjoy it." —*Orestes* ix, p. i, 83.

UNSOPHISTICATED. "This newswriter told the truth, and was in the right of it." —*The Scotch Woman*, ix, p. ii, 46.

UNSTABLE. "O! I love with transport
And hate with fury, ever in extreme;
It is the native weakness of my soul
Which much I strive to conquer but in vain."
—*Brutus*, viii, p. i, 254.

UPPER CLERK, TO A CERTAIN, on freedom in literature, xix, p. i, 80.

URIAH, Nathan, Adonijah, David, their interesting cases.

USAGE. "Custom hath made restraint familiar to me."
—*Zaïre*, x, p. i, 24.

USE AND ABUSE.

"God gives to man, at once severe and kind,
Passions to raise to noble deeds the mind,
They're dangerous gifts, although 'twas Heaven that gave;
The abuse destroys, the prudent use can save."
—*The Nature of Pleasure*, x, p. ii, 244.

USURY, MORAL. "To spend money in doing good is putting it out to the best interest."
—*The Scotch Woman*, ix, p. ii, 55.

UTILITY OF HELL TO THE CHURCH, v, p. ii, 31; and of all superstitions, vii, p. ii, 19.

UTILITY OF TRADITIONS.

"Their sacred laws, for sacred they esteem
The musty rolls, which superstition taught
Their ancestors to worship. Be it so,
The error may be useful, it employs
The people, and may make them more obedient."
—*Orphan of China*, viii, p. i, 200.

UTRECHT, THE PEACE OF, xvi, p. ii, 20.

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UNIVERSITY. Origin of universities, 138; the Popes became masters of public instruction, 139; from the fourteenth century a doctor, on receiving his cap, had to swear he would maintain the immaculate conception of the Virgin Mary, 141.

USAGES. Contemptible customs do not always imply a contemptible nation, 141; each religion has its peculiar ceremonies and symbols, which look ridiculous to those who do not know how they originated, 142.

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VALIDITY OF ORDINATION. Bishop Lavardin told his priests that in ordaining them he entertained no intention of conferring any sacraments, vi, p. ii, 116.
VALLIÈRE, DUCHESS DE, note, xx, p. ii, 107.
VAN DALE AGAINST THE DEVIL, vi, p. ii, 93.
VANITY.
"From vanity, all men agree,
Preachers and bards are seldom free."
—*To Mme DeGondoin*, x, p. ii, 229.
—— "I never mistake vanity for honor and glory."
—*Nanine*, ix, p. ii, 96.
VASCO DA GAMA doubled the Cape of Good Hope, 1457, xiv, p. ii, 169.
VAUBAN, builder of fortifications, xii, p. i, 170.
VEGETARIANISM championed by Brahmins, Hindoos and the pagan philosophers, Pythagoras, Plotinus, Jamblicus, and Porphyry, vii, p. ii, 159.
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VENGEANCE on the bones of Cromwell by the Royalists, xv, p. ii, 8.
VENICE the only Italian state that preserved its liberty, having the best government in Europe, xiii, p. ii, 271; xiv, p. i, 190; xv, p. i, 50.
VENUS'S FLY-TRAP, a plant or animal, vi, p. ii, 232.
VERDICT OF TIME. "On posterity
I shall rely; let us perform our duty
And leave the rest to heaven."
—*Catiline*, ix, p. i, 240.
VERRON FAMILY, examination of the case of the, with criticisms upon the administration of the law, vi, p. i, 31. See TOLERATION, JUSTICE.
VESALIUS, ANDREAS, 1512, anatomist. xiv, p. i, 257.

VIA MEDIA. "All excess is guilty."—*Alzire*, ix, p, i, 44.

VICARIOUS FOLLY. "I think he is a great fool who makes himself miserable by the follies of others."
—*The Prude*, ix, p. ii, 235.

VICE, A WISE. "He is covetous, and every covetous man is wise, it is an excellent vice for a husband."
—*The Prodigal*, x, p. i, 146.

—— "Vice is bewitching, temptations frequent, and example dangerous." —*The Prude*, ix, p. ii, 200.

VICES. "Vices are tyrants of the human mind."
—*Envy*, x, p. ii, 183.

VILLAINIES of Pope Alexander VI. and Cesare Borgia, xiv, p. i, 216.

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VIRILITY REQUIRED in those who serve the altar, vii, p. ii, 77.

"VIRTUE between men is a commerce of good actions. He who has no part in this commerce must not be reckoned." vii, p. ii, 164.

—— "Fragile is man, and woman, too, my friend,
Wherefore take heed, on virtue don't depend;
The vase though fair, is only formed of clay,
'Tis easy broken; mend it, true, you may."
—*La Pucelle*, xx, p. ii, 213.

VISION OF BONES, trophies of centuries of slaughter by the faithful of the faithful and their betters, vii, p. i, 65.

VIVIANI, geometrician, xii, p. ii, 150.

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VOLTAIRE, Francois Marie Arouet de.

Born November 21, 1694; died May 30, 1778, i, p. i, 15; imprisoned in the Bastile, 1717, where he wrote *The Henriade*, 16; pensioned by the Regent, 16; visit to England, 16; protests against the refusal of Christian burial in the case of Adrienne Lecouvreur, 16; begins *La Pucelle*, 17; *Zaïre* produced, 1733, 17; secures contract for army supplies, 17.

Marquise du Châtelet, commencement of friendly relations with, 1734, 18; and with Frederick the Great, 1736, 18, who became King of Prussia in 1740, 19; *Mahomet* produced, 1742, 19; appointed Historiographer of France, 1745, 20; gains the Pope's friendship and is elected to the Academy, 1746, 20.

Offends Madame de Pompadour and is exiled from France, 1747, 21; death of Madame du Châtelet, 1749, 21; residence in Paris, producing new plays in his private theatre, 1749, 21; visit to Frederick the Great at Sans Souci, 1750, 22; published *The Age of Louis XIV.*, and coöperated in the "Encyclopœdia," 1751, 23; the satire on Maupertuis, 1752, 23; quarrel with the King and departure from Prussia, 1753, 23; arrested at Frankfort by the King's order, 24; makes his home in Geneva, naming it "*Les Délices*," 1755, 24.

Impressive poem on "The Lisbon Earthquake," 1756, 25; *La Pucelle* offends the clergy of Geneva, hence removal to Lausanne, 25; builds private theatre at Ferney, 25; wrote the *Life of Peter the Great* at request of Elizabeth, Empress of Russia, 1758, 26; splendor and prosperity of his estate, 26.

His "Natural Religion" publicly burnt by the common hangman in Paris, 1759, 27; rumored death moved Oliver Goldsmith to write his eulogy of Voltaire [see 32], 1760, 27.

The Calas atrocity denounced in "Toleration," 1761 [see vol. ii, p. ii.], 27; his heroic, persistent and triumphant efforts, during three years, result in the vindication of the injured and restoration of their property, 1765, 28;

compels justice to be done in the Sirven case, 1763-1772, 28; asserts his rights as a churchman, 1768, 28.

Turns the Ferney theatre into a watch-making factory, and established looms for silk stocking weaving, 1770, 29; the Ferney products eagerly bought in the world's best markets, 29; "The Innkeeper of Europe" invaded by distinguished visitors of every nationality and creed, 29.

Makes another theatre at Ferney, and adopts "Belle-et-Bonne," 1776, 30; his immense business enterprises and income, 1777; physical and intellectual activity at eighty-three, 30.

Last visit to Paris, after twenty-eight years' exile, 1778, 30; his royal reception by all ranks; his intercourse with Benjamin Franklin; causes a medal to be struck in honor of Washington, 31; rehearses new play, *Irène;* splendid ovation in the theatre, 31.

Death, May 30, 1778, and burial, June 1; eulogium delivered by Frederick the Great, and special services in Berlin, 31; purchase of Voltaire's library by Catherine II. of Russia, 32; grand public act of veneration on the transference of Voltaire's remains from the church of the Romilli, where they had reposed for thirteen years, to the Panthéon of France, July 10, 1791, 32.

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—— Life purpose of, i, p. i, 39.

—— Victor Hugo's oration at the Voltaire centenary, i, p. i, 44.

—— Characteristics. His first letter in English, xxi, p. i, 211.

—— Letter to a professor of history on the true method of writing it, xix, p. i, 280.

—— his chemical experiments, xxi, p. i, 196.

—— on the making and keeping of good roads, vii, p. i, 148.

—— his address on his reception into the French Academy, xix, p. i, 5.

—— his delight with Frederick the Great, xxi, p. i, 221.

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—— Preface to *The Prodigal*, x, p. i, 269.
—— Preface to *Nanine*, on tragedy and comedy, x, p. i, 275.
—— Preface to *Socrates;* remarks on Addison, Thomson, Steele, x, p. i, 283.
—— Preface to *Mahomet*, note by first editor, x, p. i, 287.
—— Preface to *Cæsar*, a letter from Sig. Algarotti; criticism on the play, x, p. i, 293.

VOLTAIRE, SELF-PORTRAYED.

"I have taken particular care not to depart from that simplicity so strongly recommended by the Greeks and so difficult to attain—the true mark of genius and invention." —*Orestes*, ix, p. i, 66.
—— "I preach simplicity to English poets, and easy numbers." —*Preface to Zaïre*, x, p. i, 7.
—— "The love of humankind, which always animated my heart, and which I will presume to say is my distinguishing characteristic."
—*Letter to Frederick the Great*, xxi, p. i, 165.
—— "I was inspired * * * by the love of mankind and the hatred of fanaticism."
—*Letter to Frederick the Great*, viii, p. ii, 6.
—— "Fate ordained that I should write."
—*To a Lady*, x, p. ii, 180.
—— "I have consulted my own heart alone, which has always guided me, inspired every word, and directed every action."
—*Preface to the Orphan of China*, viii, p. i, 175.
—— "All I can boast of is that the piece is tolerably sim-

ple; a perfection, in my opinion, that is not to be despised." —*Preface to Zaïre*, x, p. i, 6.

—— "Readers should always distinguish between the objections which an author proposes to himself and his answers to those objections, and should not mistake what he refutes for what he adopts."
—*Preface to Lisbon Earthquake*, x, p. ii, 7.

—— "Prejudice will never allow two species of excellence to one man."—*Preface to Catiline*, x, p. i, 259.

VOLTAIRE, HIS REVERENCE FOR THE DIVINE.

"I say there is but one God, in his nature infinite, nor can any being partake of this infinity * * * all nature speaks one God and one father.
—*Socrates*, viii, p. ii, 304.

—— "It is an insult to the divinity to conceive that he could possibly, in any manner whatsoever, commit with woman the crime we call adultery."
—*Socrates*, viii, p. ii, 305.

—— "Be careful above all not to turn religion into metaphysics; its essence is morality; dispute not, but worship." —*Socrates*, viii, p. ii, 304.
See v, p. ii, 109.

VOX POPULI.

"With fears dejected, or inflamed with hope,
Still in extremes, the giddy multitude
Tumultous rove and only interest binds them."
—*Mérope*, viii, p. i, 41.

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daylight, 144; judicial trials and execution of veritable vampires in the eighteenth century, 146; the superstitious belief in miraculous restorations to life, 147.

Veletri, the birthplace of Emperor Augustus, who was ordained a god while living, 149; reigned forty years and there were twelve conspiracies against him, 151.

Venality, the superstition that official corruption is useful and cannot be stopped, 152; a strong will and a strong arm can stop it at any time; if Peter the Great had not willed strongly, Russia would still be barbarous, 153.

Venice, its self-acquired liberty, 153; which she preserved for eleven centuries, 155; the charter of independence that is worth anything must be won by the sword and maintained by force, 155.

Verse. It is difficult to be a poet but very easy to decry them in prose, 156; there never existed an eloquent man who did not love poetry, 156.

Viands. Importance of in religions; early Christians ate forbidden pagan meats, 157; St. Peter's heaven-sent feast, with permission to gorge, 158; Brahmins object to eat their relations, whose souls may have occupied the butcher-meats, 158.

Virtue. Brutus rashly wrong when he called it a phantom, 160; the four cardinal virtues, fortitude, prudence, temperance, justice; the three theological virtues, faith, hope, and charity, 161; the former are incomplete without beneficence, which, combined with justice, comprises all the virtues; the rest are but useful qualities, 163; monsters such as Nero and Pope Alexander VI. did occasional good acts, being virtuous at the time, 165.

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then in purgatory, but the monks to whom she appeared were sentenced to death for attempted extortion, vii, p. ii, 167.

Vision of Constantine. No pagan writer knows anything of the sign of the cross in the sky, 170; three early Christian writers, Pophyrius, Lactantius, and Eusebius, the historian, are silent on this prodigy, 171; though the latter, years afterwards, mentions Constantine's story, 172; various versions of the tradition and the language of the inscription, 175; Constantine was not always victorious after the vision, 176; Eusebius, in his life of the emperor, does not support the story by the evidence of a single officer or private in the army, though everyone saw the miraculous sign, 177.

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——
"Are wars and slaughter
The harbingers of wisdom and of peace?"
—*Mahomet*, viii, p. ii, 40.

WARFARE, IDEAL.
"To save a city I could never see
That there was magic in virginity," xx, p. i, 46.
WARBURTON, BISHOP, showed that Judaism had no belief in a future state, vii, p. i, 73.
WARWICK THE KING-MAKER. See MARGARET OF ANJOU.
WATER-MADE WINE, vi, p. i, 291.
WAY OF THE WORLD. "The few * * * (are outspoken in their approval of the true and good), the the rest of the world withhold their approbation for a time, but will come in at last when the rage of party

is over, the injustice of persecution at an end, and the clouds of ignorance dispersed."
—*Preface to Orestes*, ix, p. i, 67.

"WE MUST CULTIVATE OUR GARDEN," though this is the best of all possible worlds, i, p. i, 207, 240.

WEAK, THE. "One should never tell people of their danger till it is past."
—*The Scotch Woman*, ix, p. ii, 56.

WEAK COUNSELS.
"True courage lies in knowing how to suffer.
And not in stirring up rebellious crowds
Against their sovereign."—*Mariamne*, viii, p. ii, 262.

WEAKNESS. "The weak deceive, the powerful command." —*Mahomet*, viii, p. ii, 42.

WEALTH. "The love of money destroys more families than it supports." —*The Prodigal*, x, p. i, 174.

WEAPONS OF WAR in the fourteenth century, xiii, p. ii, 288, 314.

WEATHERVANES. "What a heap of fulsome compliments, false oaths, joyous welcomes, have I received from this whole city! but no sooner were they acquainted with my distress than every soul forsook me." —*The Prude*, ix, p. ii, 166.

WEDLOCK.
"Thou bidst Alzire gave her hand to Guzman,
And at the altar promise him a heart
Which is not hers to give." —*Alzire*, ix, p. i, 14.

WELSH, DISCOURSE ADDRESSED TO THE [Actually to the French], ridiculing their national vanity, xix, p. i, 89.

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"WHITE, THE BLACK AND THE," See ROMANCES.

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WIFE, THE IDEAL. "A woman indeed, a woman sub-

mitting to every duty of life, a woman who for me has renounced the whole world, who to her faithful passion joins the most scrupulous virtue."
—*The Prude*, ix, p. ii, 192.

WIFEHOOD. "It is a wife's duty to make herself as amiable as possible, to be discreet and prudent, affable and agreeable, but as for love, it is quite another thing; my husband must deserve my heart before he can possess it." —*The Prodigal*, x, p. i, 152.

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WINE IN EDEN.

"Eve, first formed by the hand divine,
Never so much as tasted wine."
—*The Worldling*, x, p. ii, 85.

WISDOM. "I heed not these rash fools!"
—*Amelia*, viii, p. ii, 111.

—— IN SOLUTION, "I own I dread the Senate."
—*Catiline*, ix, p. i, 266.

—— much needed by poets, but few are so endowed, vi, p. ii, 218; no objection to poets killing themselves, but all are not wise, 220.

WISE AND TIMELY. "The man that drinks is never melancholy." —*The Prude*, ix, p. ii, 259.

WISE MEN. "Who consider they have fulfilled every duty when they worship God, assist man, cultivate friendships, and study philosophy."
—*Socrates*, viii, p. ii, 273.

—— (or were they only kings) who came from the East to Bethlehem, stargazing, iv, p. ii, 258.

WISHING. "We cannot wish for joys, we never knew."
—*Zaire*, x, p. i, 23.

WITCHCRAFT. "The curate of Loudun was burnt at the stake by order of Cardinal Richelieu, because, being a clever conjuror, he was held to be possessed by devils." xii, p. i, 34; iii, p. ii, 235; xiv, p. i, 57; xv, p. i, 256.

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WIT IN CONVERSATION, the knack of suggesting while not expressing a pointed thought, v, p. i, 89.

——, or what passes for it, is sometimes a new comparison, sometimes a subtle allusion, sometimes a pun, sometimes a fanciful whim; also the art of telling only half of what you think, leaving the other half to be guessed, vii, p. ii, 222.

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WOE. "Woe to the vanquished! Blessed be the victorious!" This is the motto of mankind, vii, p. ii, 88.

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WOMAN. "How little power has woman o'er her heart!"
—*Olympia*, viii, p. i, 158.

—— A woman that nourishes two children and spins is more useful to the state than all the convents in the world, xix, p. i, 229.

WOMANLY GREATNESS. "She is a miracle of virtue, misfortune and intrepidity."
—*The Scotch Woman*, ix, p. ii, 32.

WOMANLY INFLUENCE. "A woman of sense and beauty, who has nothing trifling or ridiculous in her, is an excellent school for a young fellow at your time of life; it will form your mind and direct your heart."
—*The Prude*, ix, p. ii, 193.

WOMAN'S SPHERE. "Heaven made woman to soften our afflictions, sweeten our bad humors, soothe our passions, and make us better and happier beings.
—*Nanine*, ix, p. ii, 94.

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—— Do not reign in France, under the Salic law, because Scripture says that lilies neither toil nor spin, and for other reasons, vi, p. i, 65.
WOMEN'S READING. "A middling romance will serve for two or three hours' amusement to a few women, with whom novelty is the most essential quality in books, as it is in everything else."
—*Essays*, xix, p. i, 81.
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WORTH, INTRINSIC. "Shines the diamond with less lustre, or is it less valuable, because found in a desert?" —*Nanine*, ix, p. ii, 109.
WORTHIES. "There are exalted spirits
Who claim repect and honor for themselves
And not their ancestors."
—*Mahomet*, viii, p. ii, 26.
WRETCHEDNESS.
"To fear, and to be feared; the bitter poison
To all my happiness." —*Orestes*, ix, p. i, 90.
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YOKE OF LOVE. "He who feels the yoke that is put on him will always murmur at it, and tyrannic love is a deity that I abjure." —*Nanine*, ix, p. ii, 94.

YOUTHFUL FOLLY.

"Of youth misguided, let us learn, whate'er
Their follies threaten, never to despair."
—*The Prodigal*, x, p. i, 233.

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